

Mr. ASGILL's
DEFENCE
UPON HIS
EXPULSION

FROM

The HOUSE of COMMONS
of Great Britain in 1707.

With an INTRODUCTION,
and a POSTSCRIPT.

*Quicquid agunt Homines, nostri est Farrago
Libelli.*

L O N D O N,

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THE INTRODUCTION.

THAT my Motto may not remain a Riddle to my Reader, I'll explain it.

I intend this Print as an Epitome of the Thoughts and Actions of Men.

According to that gross Division of Things left by Paul,

Things Temporal and Things Eternal.

This Introduction and the Defence in the Sequel, is an Abstract from my own Study relating to the eternal State of Man.

And tho it is not necessary that all Men should have the same Thoughts with me,

Yet it is of the last Concern to every Man and Woman in the World, to have some Thoughts or other of it.

The Postscript relates to Things Temporal, being a Story of the Times.

An Abstract of a Project, to put a Trick upon Europe.

Which I have expos'd in Raillery, by placing that Jest at the Top, which in this Project lies in the Bottom.

But should the Jest prove true, the Consequence will be the worst of Earnest.

And they say 'tis laid deep, and that Cunning Men are in it.

But if it be not deeper than Hell, there's one above can see as far as that.

Who hath turned the Fool (I won't say upon as cunning Men as are in this Project, because Comparisons are odious) but upon as cunning Men as those Times afforded :

The Wisemen of the East, Magicians, Astrologers, and Southsayers, Men learned in all the Learning of the Egyptians (who were then the University of the World.)

And tho of the first Rank too, he call'd them Fools to their faces, when he had done :

The Princes of Zoan are Fools.

But this was a great while ago.

And they say Miracles are ceased.

I can't tell that ! but I am sure there are some Fools left still :

Of which I am one, (not understanding my own Interest.)

I can lose no Place or Profit by the Peace ; and the Rents of the Estate (the present Interest whereof I'll call my own till 'tis taken from me, and besides which I have little else to live upon) are to increase 400 l. per annum, upon the Determination of the War.

And yet were my Opinion demanded upon it, I find my self much in the Case of Tom Connor of Ireland, who being demanded to give Judgment upon a Game at Back-Gammon, said, Why, nay truly, if I must give my Opinion one way or other, then I tell you plainly, I don't know what to say to it.

But I'll tell you a Story.

A Gentleman that had a black Horse too high-mettle, and a white one too dull,

Put them both into his Jocky's hands to temper them together.

The Jocky kept them two for himself,

And brought his Master One Pyed one of both their Colours.

But the Gentleman (upon an Essay) told the Jocky, There was a little too much of the White left still.

Now

Now whether the Emperor was advanc'd so high, or the French King reduc'd so low, that it was high time for the Ballance of Europe to interpose, when they did; is a Consideration two degrees above my Pen.

But since it is impossible for those that hold the Balances of Kingdoms and States always (or indeed at any time) to poise them to a hair's-breadth;

I should (for my self) wish that the Advantage that must inevitably happen from the Inequality, might rather be given to those we think our Friends, than to them that we are sure are Enemies.

And (of the two Evils) that his most Christian Majesty should rather have a little too much of the White put into him, than a great deal too much of the Black left in him.

Nor can I yet think the School-Boys Law any foul Play,

That whoever gets the other down, may give him the Rising-Blow.

And when Ahab King of Israel, out of a Compliment to his Brother Benhadad King of Syria, (whom God had put into his hands for Destruction) let him go; he had no Thanks from Heaven for that Civility.

But did not I once say I would never write again?

Yes! But there are three things you must never believe:

A Bishop, when he saith *Nolo Episcopare*;

A Speaker, while he is disabling himself for the Chair;

And an Author, when he saith he'll never write again.

And (if you will have Solomon's Number of a fourth,)

A Man that cries, *Noverint Universi*, when he's going to borrow Money.

I am

I Am now in the fifth Year of my Expulsion from the *House of Commons* of Great Britain, as Author of the Treatise, to which I then made, *The Sequel*, my Defence.

To which Defence, I was admitted and heard (in my place) with all the Freedom and Patience, and under all the Silence and Attention, that I could then desire, or could now ask for, in case I were to make the same there over again.

Which I so mention, as my Recognition of the Justice and Candour of that House.

And I know, I was then so heard (by many of the Auditors my Judges) with kind Wishes for me, That I would have temper'd my Defence with some such complacent Recantation or pleasant Excuses, as might have prevented the Sentence that fell upon me.

For which they then had (what I shall ever retain) the grateful Memory of a disbanded Member, tho I can't flatter my self with hopes either to know them every one, or to have opportunity to return my personal Acknowledgments to them that I do.

And whether any of the rest came there prepossess'd with contrary Resolutions, is what I can't know (if I would) nor would know (if I could.)

And for that Gentleman himself that accus'd me, if he did it in the Sincerity of his Zeal (*to do God good Service*) I can't but esteem him worthy of Commendation (whether that Zeal were according to Knowledge or not.)

And if he did it with another Intention (of which I do not accuse him) he hath taken the worst part on himself, and left the Right-hand of Fellowship to me, who could have no other Pretence to it.

For

For by that Golden Rule (*in Almonership*) deliver'd out by our Saviour,

'Tis better to give than to receive;

The Inverse thereof holds good in *Injuries*,

'Tis better to take 'em than give 'em.

And then (*ipso Jure*) I have the Ascendant upon him (whether I will or no.)

For as he himself was then pleas'd to declare,
That I never ow'd him any Money;

So I appeal to his own Conscience, whether ever I gave him any just Occasion, *To pay me any Malice.*

But leaving the Thoughts of every Man's Heart to himself, *till the Day when the Secrets of Men shall be reveal'd:*

That I was then well expel'd, I do for my self own.

(And if any one else denies it, I am ready to prove it: *Experto crede Roberto*)

It being the undoubted Right of that House, to determine the Qualifications of their own Members, from whole Judgment therein, there lies no Appeal.

And tho their own Votes authorize me to say,
That the Sentence against me did not pass *Nemine Contradicente*;

Yet the Resolution being carry'd by the Majority among themselves,

The Numbers in the Division are not suppos'd to be known abroad.

And so (according to the *Legislative Laws*) the Sentence stands the intire Judgment of the whole.

And tho for me now to publish that Division, would be a thing perhaps insignificant in it self,

Yet they that tell Tales out of School use to be whipt when they come in again

And tho I should never make my Return to that House, I should render my self unworthy of the Privileges I enjoy'd while I was in it, by paying
any

any less deference to it because I am out of it :

Like discarded Courtiers turn'd Philosophers :
*Despising the Money they can't get, and the Places they
 could not keep.*

BUT after this Recognition of the Rights of that House, as being both the sole and ultimate Judges of their own Members :

Yet I never heard it, either *Resolved* or *Insisted* on by them, *That they were or are, either the sole or ultimate Judges of Truth.*

The great Capital Question of the World is, what *Pilate* (more by Chance than any good Cunning) once put to our Saviour, *What is Truth?*

And had he had the Manners to stay for an Answer, he might have been thought to ask it with a Desire to know it.

But his Head (it seems) was then so full of Cares and Fears of keeping or losing his Office in the Government, that all other things went in at one Ear and out at the other with him.

(And yet, 'tis plain, this honest Man had rather have kept a good Conscience than contracted a bad one, if there had been no other difference in the case.)

But (without thanks to *Mr. Pilate* for his Question) our Saviour hath elsewhere left us the Record of the Answer from his own mouth, *Thy Word is Truth.*

By which it is evident, That God hath not delegated or appropriated the *Trial of Truth* to any Churches or Assemblies in the World (either *Classical* or *Lay*.)

But hath deliver'd out the Record of his own Word, as that *Touch-stone* which every Man and Woman

Woman in the World may carry about them (if they please.)

And tho Professors of the common Rank (and Men otherwise engag'd in Business) do rather content themselves with taking their Religion at second hand, from them that preach or write it;

Yet the best and most noble Christians do not from thence give their ultimate Assent, till they have examin'd and compar'd it with the Original.

And thus the *Berean Auditors* (in the first Preaching of the Gospel) are distinguish'd as more noble than the *Thessalonians*;

In that they receiv'd the Word with all Readiness of Mind, and search'd the Scriptures daily, whether those things were so.

They were as swift to hear as the *Thessalonians*, but slower in Judgment.

And (indeed) he that intends to believe (as he should do) can't say his Creed so fast to himself, as another that only reads it to him.

And tho it be the Office of the Ministers in the Churches of God to read and expound the Scriptures to their Auditors,

Yet after that, for any *Churches* or *Assemblies* (either *Clerical* or *Lay*) to forbid the People their dernier Resort to the *Word* of God it self,

Is to usurp to themselves that *Judicature of Truth*, which God hath lodg'd in his own Word, and his own Spirit, teaching the Believers of it the same Word over again: *He shall take of mine, and shew it unto you.*

The first Revelation of the Gospel in the literal Words of it to our Senses, is call'd the Revelation of *Christ* to us.

The Revelation of Jesus Christ, which God gave unto him to shew unto his Servants.

But the second Revelation of it by the Spirit of God taking up the same Word again, and confirming it to our Understanding, is call'd, *The Revelation of Christ in us :*

That it would please the Heavenly Father to reveal his Son in us.

For tho the first Revelation of it, by the Word it self, be common to all, *the Sound thereof is gone thro the whole Earth ;*

Yet the second Revelation by the Spirit, is an Accident to Believers only :

And must therefore remain an Amusement to the rest of the World, *being that white Stone with a new Name, which none can read but they that have it.*

And therefore whenever Believers do but so much as mention it, they gain from the rest of Mankind the names of *Entbusiasts*, as Pretenders to new Revelations.

Which Asperision is as false as scandalous.

For as the Apostles, in their day, founded their Doctrines upon the Predictions of *Moses* and the Prophets;

Saying none other things than Moses and the Prophets did say should come :

So no Believer in Christ can since claim, or doth pretend to any other Revelation than what is handed down to the Churches of God, from the Records thereof written by *Moses* and the Prophets, Evangelists and Apostles.

Both which, now recorded together, our Saviour, by giving the addition of New to the last; (*This Cup is the New Testament in my Blood*) hath made and call'd, *The Old and New Testament.*

In that he saith a New Covenant, he hath made the first Old.

But the Revelation insisted on by Believers, as an Incident to their Faith in Christ, (*If any Man hath not the Spirit of Christ, he is none of his*) is what
is

is call'd in Scripture, *The Evidence and Demonstration of the Spirit.*

Which is not perform'd by him by a Revelation of any new Word;

Nor yet by a bare Remembrance of the old one.

But (with that Remembrance) also leading a Believer up and down the Scriptures, to confirm to him every part by the whole, and the whole by every part, teaching him to *compare Spiritual Things with Spirituals.*

Of the Way and Method whereof, the manner of describing the *New Jerusalem*, in the Vision of *Ezekiel*, is a most lively *Emblem.*

Where the Prophet is carry'd up and down forwards and backwards, and backwards and forwards again, from one Gate to another, to give him a perfect View of it in all its Aspects.

From whence he hath left the Plan behind him, with the addition of its Name in the last words of his Vision, *The Lord is there.*

Nor is a Believer himself merely passive in this Operation of the Spirit, but is made a Co-worker with him.

For which our Saviour hath set us our Task, *Search the Scriptures.*

What, without an Index?

Yes, *scriptum est* is a sufficient Quotation for the Preacher.

The *Ubi* is the Peoples Business.

Tho we are all to help one another at that, every one in his own way.

And thus every Student in Divinity stands oblig'd for any such Assistance ready made to his Hands ;

Which otherwise would have took up too great part of his time,

But as he that rests his Religion in a bare Index, or Quotation of Texts, will make but a superficial Divine :

So on the other hand, he that will not be at the first pains of reading the Bible, must not expect the Spirit of God to dictate it to him.

For to them that never read or heard of the Word of God before, how should the Spirit of God remember it again to them?

Nor indeed is this way and manner of Attainment of Knowledg in the Science of eternal Life, other than what is requisite to the Attainment of Knowledg in all other Sciences, viz. *By Labour and Study.*

Nor doth the Spirit of God absent himself from the Students of all honest Sciences in the World:

He teacheth my Hands to war, and my Fingers to fight.

He taught *Noah* to build, and the *Israelites* to incamp.

He teacheth the *Plowman* to sow, and the Artificers their Trades in *Brass* and *Bugle-work.*

For all Wisdom is of God.

Nor doth any Believer in Christ pretend to a better Faculty that way than any other Man.

And if he hath seem'd to make any further Advances in it, than the common Observations of it, 'tis because it hath fallen in his way to spend more Time and Pains about it.

And for that also, 'tis more than two to one, that he owes his Thanks to his Necessities more than his Inclinations.

For were Believers themselves always left at large to their own Disposal of their Time and Parts, they would not bestow so much of either in the Study of Divinity, as is requisite to the Knowledg of it.

And for this God is pleas'd sometimes to send them into Desarts, Banishments and Prisons.

Elijah to be fed by the Ravens;

And

And *John the Baptist* with Locusts and Wild-Honey.

Paul a Prisoner to *Rome* ;

And *John the Evangelist* an Exile into *Patmos*.

Where one writes Epistles, and the other his Vision.

And without Controversy the Gospel in all Ages would have more Customers, could they fall into the account of it in a more summary way,

(In an Evening Visit,

Or at Table Talk,

Or while a Land-Tax Bill is reading)

Without interfering with their other Business or Studies.

Much of this appears in the Case of *Nicodemus*, who being a Man in *Post* and *Figure*, thought it beneath his Character to stand in the Croud of our Saviour's common Auditors ;

And therefore introduc'd himself to him, in an Evening-Visit, and carry'd with him a handsome and respectful Preamble, ready made for that purpose, with an Intent to have been let into the Secret of our Saviour's *Messiahship* all at once.

But our Saviour, to cut him short, sent him back to the *ABC* of Religion :

Except a Man be born again, he cannot see the Kingdom of God.

And withal told him, that he ought to have known that before he came there :

Art thou a Master of Israel, and knowest not these things ?

I have that Charity for all the World to believe, that it is every Man's Desire to come to the Knowledge of the *Truth*, and be sav'd.

But this is the Mischief of it, that we are all of us apt (too soon) to think our selves either too young or too old, too wise or too busy, too good or too great (or too something or other) to learn it.

Catus

Catus amat Piscem, sed non vult tangere flumen.

But did Fish swim above Water, Men would all turn Cats.

Or were but the Gifts of God to be bought with dry Mony (without Study or Loss of Time) the great Pains-Takers of the World would all turn *Simon Magus's*; who having got a great Estate by the Devil, propos'd to the Apostles to lay out some part of it with them in the Purchase of a share in the *Holy Ghost*.

And as I have this Charity for all the World, that they had rather have the Spirit of God than the Spirit of the Devil (if there were no Trouble in the Exchange;)

So I have that Charity for all Professors in the Christian Religion, that they would not upbraid one another with *pretence of Enthusiasm*, in case they had right Apprehensions of the Spirit of God, promis'd by Christ to all his Believers.

But I am sorry to say, that there is a Generation of Professors among us, who seem to give occasion for this Offence.

By seating the Life of Religion in what they call the *Light within them* ;

Which they endeavour to express by a dismal Tone of their own making, and then call it, *The Groans of the Spirit*.

By which they have render'd the Sounds of their Congregations by day, like the Noises of *Cat-bowlings* in the Night ;

Or like the hideous Cry of a *Pil-bal-boool*, at an *Irish Funeral* :

Both which Expressions I would have spar'd, but that I think they deserve them, for *counterfeiting the Spirit of God*.

Nor

Nor do I yet write this without Charity for their Congregations (in whom I have both Friends and Relations.)

And so (indeed) have I of the Roman Catholick Religion, not only many of my best Friends, but best and dearest Relations.

For the Laity in which Church, I have also a large Charity; from whose Persons or Estates I would not diminish a Hair of their Heads, or deprive them of an Acre of their Land.

(But yet I don't think my self oblig'd to make proof of it, by giving them mine, only to try whether they'l thank me for it or no;

Or to play Tricks with my own Neck, by putting it under their Feet, to inform my self whether they wear *Sparrowbills* in their *Shoes* or no.)

A keen Hunter, pursuing his Game, rides over the Hedges and Lands of his best Friends;

And a blunt Author, in pursuit of Truth, *knows no Man after the Flesh*, till his Chace is over.

For a Man to think what he writes, may bespeak his Prudence;

But to write what he thinks, best opens his Principles.

But now while these mistaken People in our Countries are pleasing themselves with this *Ignis fatuus* of a *Light within them*, instead of the true Spirit of God;

Yonder deluded (or rather deluding) *Priests at Rome*, by a different Fancy, equally extravagant, have long since disbanded the Spirit of God out of their Churches:

As having no further occasion for his Testimony, since they have got the Monopoly of Truth lodg'd in their own Pontifex (by which their Church can't err if they would.)

And

And yet *Peter* himself, the first of that Order, after his Consecration to that Infallibility, committed more Blunders and Mistakes, and receiv'd from our Saviour more publick Rebukes for them, than any one of all the other Apostles (except *Judas* that betray'd him.)

Their Creed for this Infallibility is :

1. *That Peter was one of the twelve Apostles.*

And that's the only Article in it that's true.

2. *That he was the first of the twelve.*

Now in counting them over again (10th *Matthew*) after they had been call'd, *Peter* is put down first, and *Judas Iscariot* last.

But in the first calling them (1 *Mark*) *Andrew* (*Peter's* Brother) was jointly call'd with him (casting their Nets) and *James* and *John* being in the next Ship, were then call'd also.

But first call'd, or first counted, don't signify a Farthing ; our Saviour allowing no Distinctions among them ;

He that is greatest among you, let him be least :

The first shall be last, and the last first.

But what do I write Scripture to *Rome* for ?

Let them take him, as they would have him.

Simon Peter, Brother of *Andrew* (first of the twelve Apostles.)

So much for his Apostolical Function only.

Now for his Pontifical Consecration.

In 16 *Matth.* our Saviour puts a Question to all his Disciples in general (without naming one more than another) *Whom say ye that I am ?*

Up stands *Peter*, and makes himself their Foreman ;

Thou art Christ the Son of the Living God.

That was well said, but no more than what all the rest believ'd, and gave their Silence for Consent.

But

But *Peter* having spoken it, our Saviour replies, *Thou art Peter, and upon this Rock I will build my Church.*

By which our Saviour affirm'd, That what *Peter* had confess'd was true, *That he was Christ, the Son of the Living God,* and that his Church should be built upon that Foundation.

And so he saith elsewhere (in the Negative) *If ye believe not that I am he, ye shall die in your Sins.*

And so saith *Paul*, in the Affirmative, *And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.*

And because our Saviour, and *Paul*, and the whole Bible have said so, the Protestant Churches say so too.

And *Paul* saith elsewhere (in the Negative also) *Other Foundation can no Man lay.*

But it seems *Paul* was mistaken, not having found out the Jingle of *Peter's* Name (*Cephas* ;)

Which is the *Rock* of the *Romish Church*.

But if that be all, why not *Father Peter*, or *Peter-Power* of *Ireland*, as well as *Simon Peter* (*Andrew's* Brother) for their Names return'd into the Greek are *Cephas*, as well as his?

Well, but let them take their Pontifex, and his Name with him, and all his Keys and Tools of Infallibility about him, and then see what they'll make of him.

In the 18th Verse are the words of his Consecration ;

And in the 19th the Investiture of the Keys (the Feofment of his Office.)

By which he is set up for an infallible Pontiff, and now see how he behaves himself in this Office.

In the 21st our Saviour addressing himself to all his Disciples in general again, tells them, *He must be kill'd, and rise again the third Day :*

Up stands again this now (infallible) Foreman,

C

And

And as the first Instance of his Infallibility, he gives our Saviour *the Lye*, or (at best) told him he did not know what he talk'd of:

Be it far from thee, Lord; this shall not be unto thee. And how came he off?

As he deserv'd, *Get thee behind me Satan.*

What already! *Peter* made Pope in the 18th Verse, and converted to a Devil (*by the Devil in him*) in the 21st.

Well, there's the first Instance of *Papal Infallibility*.

But perhaps this was but an Essay; then go on to the next:

All ye shall be offended because of me this Night.

Up stands Foreman again (for being impetuous in his Temper, he would never let any one speak but himself, or at least till he had done;)

And now his Infallibility is arriv'd to that height, that he tells our Saviour, he scorns his words; for let who would leave him, he would stand by him with his Life and Fortune, *contra omnes Gentes* (ay marry would he;) and to clinch that, raps out (a Swinger of Passive-Obedience,) *Tho I should die with thee, yet will I not deny thee:*

And about two hours after, deny'd him three times, in one hour more, or thereabouts (with something else into the Bargain:)

And this is the second Instance of *Papal Infallibility*.

The third was the drawing his Sword in his Master's Defence, which tho it was a Zeal, yet a mistaken one, and betray'd his Fallibility; *Ye know not what Spirit ye are of.*

Which three Instances in this their first Pontifex, seem to intitle his Successors to Infallibility, with about as much reason as an old Bencher of the *Middle-Temple* intitled himself to Chivalry, by three Duels he brag'd of.

In

In the first he had a Dish of Coffee flung in his Face.

In the second was kick'd under a Table.

And in the third they quarrel'd, but did not fight.

By which I am not ridiculing *Peter* with his Mistakes, but them that have chosen either him or any other Man in the World as a Precedent of Infallibility; (*Humanum est errare*)

For *Peter* himself (whose Denial of Christ proceeded not from Shame but Fear) recover'd that Fright, surviv'd his Mistakes, liv'd a Great Apostle, and died a noble Martyr for the Cause :

But with no more Thoughts of being canoniz'd for a Pope, than I have to be ordain'd for a Bishop.

Nor doth the Pope himself believe his own Infallibility any more than I do.

The Priests of *Rome* have the least to do in their own Religion :

They only make Creeds, and leave the Laity to believe them.

And tho they have no Foundation for this Infallibility in their Church :

Yet the Pretence of it, is the only Support for their other Articles ;

Which tho never so contrary to human Reason, yet their Laity must call themselves *Creditors* of them as *true*, because their Church that said them *can't lye*.

For to give them their Due, they do not demand from their Confessants really to believe what is told them ;

But only to say they do.

And thus, as the other Pretenders to a *Light within themselves*, have brought a Scandal upon the name of the Spirit of God :

So these Projectors of an implicit Faith in their own Church, have thereby cast a Scandal upon true Faith in *Christ*, as if the same were only a sudden

credulous Confidence in the Words offer'd to our Senses, without first admitting the Report of it to be made to the Understanding.

Than which nothing is more a Reverse to Faith.

For as in the Mosaical Law the clean Beasts are distinguish'd by chewing the Cud (as being most wholesom for Man's Body)

So our Saviour, in delivering out the Gospel for Man's Salvation, prescrib'd him to take it in first by his Senses, and from thence to let it descend to his intellectual Faculties ; that so by Thought and Study it might be digested within him into Knowledge, and from thence produc'd into Faith.

Let these Sayings sink down into your Hearts.

Faith (or Credit) is not the first Act incident to our human Faculties.

I don't credit a Man the first time I see him ;

But that Credit ariseth from a knowledg of him.

Saying our Prayers is the last Exercise in regular Religion ;

Whosoever calleth on the name of the Lord, shall be sav'd.

But there are three Climaxes in Religion precedent to that :

How shall they call on him, whom they have not believ'd ?

And how shall they believe on him, of whom they have not heard ?

And how shall they hear without a Preacher ?

The Road of Knowledge in Man lies from the Senses down to the Heart, and from thence up again to the Mouth : That as it enter'd in by one Organ, it may come out at another.

With the Heart Man believes, and with the Mouth Confession is made unto Salvation.

I believ'd, and therefore have I spoken.

And this Belief proceeds from Knowledge :

We know whom we worship ;

I know whom I have believ'd.

The nearest Definition of Faith (next to it self) seems to be, *An Assent of the Will, upon a Conviction of the Understanding.*

But now these Projectors of this *implicit Faith*, in the Infallibility of their own Church, drive their Creditors before them, making them break thro (or skip over) their Senses, to force an Assent upon their Will, without giving them Liberty or Leisure to consult their own Understandings, whether the thing propos'd be true or false.

And, in truth, to me the Priests of *Rome*, in their Administration of the Sacrament of the Lord's Supper, act more like Apothecaries than Divines;

Taking and giving it in Pills and Potions, as the *real Flesh and Blood* of Christ:

By which they would convert their Patients (with themselves) into Cannibals;

Who having first imbib'd this previous Opiate of Infallibility, to lull asleep their Senses (as being of no use in Religion) they swallow all the other Pills down whole after it.

And with this *Loddanum* (prepar'd by the Devil, the Doctor of Lyes) have these Mountebanks of the World intoxicated Generations of Men and Women, of all Ranks, Degrees and Callings:

Some of them (otherwise) of the best Sense and Parts;

Brave in their Nature, generous in their Temper, honest Neighbours, and good Friends;

Just in their Dealings, courteous in Behaviour, and pleasant in their Conversation.

But let all their other Accomplishments be what they will, they must all stand reduc'd to one common Level in their Religion,

To act like Madmen:

For

For what is the difference between one Man that hath lost his Senses, and another that must not use them ?

Ede & Crede is the Word of Command.

Ask no Questions in Religion.

Believe neither Hands, Eyes, Ears, Touch or Taste.

But is not this the Reverse of Knowledge ?

And what is that but Nonsense ?

Nor have I given these hard Names to their Priesthood (as Quacks of the Devil) or to their Laity as Lunatics, from any personal Hatred I bear to the first, or Disrespect to the last ;

But rather from a Rage with my self, that I can't find out whence this Infatuation comes.

As indeed I am too apt to do, when hunting after a Key or a Paper that I can't find, I fall a cursing the poor Devil as the Thief or Conjurer, till I have convinc'd my self that I have done him wrong, by finding at last the Key in my own Pocket, and (perhaps) the Paper in my own Hands all the while.

But this seems to have been a little natural to better Men than I am.

When the *Galatians* had first receiv'd the Gospel, and were afterwards turning again to the Law of Works,

The Apostle could ascribe this Tack-about to nothing but the Infatuation of the Devil, and so falls into an Exclamation:

O foolish Galatians ! who hath bewitch'd you ? that ye desire again to be in Bondage.

For in truth the Devil (being the Father of Lyes) all other Falshoods do some way or other proceed from him, tho Man cannot perceive how.

And (as it happens) this bewitch'd Tack-about, which the *Galatians* were then going to make, is the very *Heresy* of the Church of Rome ;

Who

Who make no other use of the Gospel in their Religion, than the bare Name of Jesus Christ in their Devotions :

Forming the Scheme of their Salvation from a Journal of their own Works,

And that kept too, upon the foot of a false Arithmetick ;

Counting upon a Repetition of the same Words, as a Multiplication of Duty :

As if a Man were the richer for telling over his own Mony.

A Shilling counted twenty times is but twelve Pence,

And *Ave Maria* repeated a hundred times, is but *Ave Maria* still ;

And *Pater noster* said over never so often is but one Prayer.

But all this adds to the Admiration still,

How this Heterodox Plan of Religion,

Founded on a Fallacy,

and

Ending in a Jest,

should yet prevail upon the World :

Which I must therefore attribute, not to their Doctrine, but their Polity.

In the Conveniency of their Convents for the Maintenance and Education of Youth ;

There entering them into the Practice of their Religion (with an outward Shew of Devotion) before their adult Age of Capacity to form any Judgment of the Principles.

And being thus once enter'd into a Religion (and taken a little Pains in it) they grow afterwards like a Defendant in Chancery, who, having heard his Answer read, said, There were some things in it not true ; however, since it was ingross'd, he would swear it as it was, rather than give the Clerk any trouble to alter it.

BUT

BUT since they have done this good thing, to
promote a bad Cause,

I wish the Protestant Countries would think of
some such Conveniency to *promote a good one.*

By which Protestant, I mean

The Church of *England*, founded upon the thirty nine Articles, and all other Protestant Churches in the World, who profess the Belief of their Salvation, by *that Gift of God Jesus Christ*, in Protestation against the open and manifest Adherence to the *Law of Works* by the Church of Rome.

The first Test deliver'd out by the Apostles, to distinguish Christians from Antichristians, was a Confession or Denial of *Christ come in the Flesh.*

Every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God;

And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God.

And as they had receiv'd Instructions for this Test from that Rock of Truth, *Thou art Christ the Son of the Living God:*

So they would never admit that broad Foundation of Truth to be reduc'd into any narrower Compass, by any Names or Distinctions in the Churches of God.

When *Paul* and *Peter* had had some difference (which was soon reconcil'd,)

The *Corinthians* would presently have split it into a Faction, of *Paulites* and *Peterites:*

But *Paul* put a stop to that, from an eternal Argument that will never be worn out;

Was Paul crucify'd for you? or were ye baptiz'd in the name of Paul?

All the Return that God demands, or that Man can give for Salvation by Jesus Christ, is *Thanks;*

Thanks

Thanks be to God through our Lord and Saviour Jesus Christ.

Wherefore the naming of any other Mediators (or Mediums of Salvation) between God and Man, (whether Saints or Angels in Heaven, or Men or Things on Earth) is an ungrateful Detainer of part of that Thanks from God, by a Misapplication of it to the Creatures.

And that I may be explicit in this (for my self at least) the Abstract of my Creed is short:

I believe in Jesus Christ, who was deliver'd for our Offences, and rais'd again for our Justification.

And if any Church or Assembly in the World (Classical or Lay) can convince me that they were thus crucify'd for me, I'll strike him out, and put them in.

But till then I will not interline any thing between my *Faith* and *him that died for me*, and in *whose Name* I was baptiz'd.

And from his negative Principle against Distinctions in the Churches of Christ, *Paul* left it as his Recommendation to them all, *To strive together for the Faith of the Gospel.*

In which there is neither Jew nor Greek, Barbarian, Scythian, Bond or Free, being all one in Christ, one Fold under one Shepherd.

(And hence *Paul*, as much as he well could, declin'd to baptize with his own Hands, lest they should name him in their Religion.)

And thus it lasted while the Apostles were the Preachers of the Gospel:

But *Tempora mutantur*, Time seems to have chang'd that Complexion.

And instead of *striving together for the Faith of the Gospel* (against the common Opposers of it,)

We seem rather to be striving asunder what to call it.

And in this Contest we have ty'd our selves
(like *Sampson's* Foxes) Tail to Tail, to burn our
own Corn.

This is one of the Days of the Division of five
predicted by our Saviour.

But whoever comes by the worst in the Scuffle,
they that have given the first Occasion of the Of-
fence, stand accountable to God for the Conse-
quences.

But should I launch out that way here, I should
run into a Division against my self,

By wandering from my present *Theme of the true
Nature of Faith.*

To return to which : If the Patriots of this *Im-
plicit Faith* would shelter themselves for it under
the Umbrage of our Saviour's Sayings :

*For transplanting Trees and Mountains into the Sea
by a Grain of Faith (as of a Mustard-Seed.)*

As if it were in the Nature of *Faith* to do all
things immediately without a *Medium* :

Or as if any sort of *Faith* would serve for all
sort of Business.

Both these Glosses or Constructions are the direct
Reverse of those Texts.

For this *Grain of Faith* is elsewhere (by the Spi-
rit of God in *Paul*) call'd *All Faith* :

*Tho I had All Faith, so that I could remove Moun-
tains.*

Whereby it seems that this *One Grain* is an *Ab-
stract* of the *Whole of Faith*.

And *Faith* being the Result of Knowledg, this
All Faith must be the Result of the Knowledg of all
Science (both in Heaven and Earth.)

And then 'tis rational to conceive that whoever
could attain to that universal Knowledg, it would
be easy and natural for him, both to believe and to
do those now-seeming impossible Things.

But

But this universal Knowledg being not attainable by Man,

This *All Faith* is not imitable or to be attempted by him.

The extreme Notions in any Science, tho they are sutable to the Students Understanding, according to the Rules in that Science ;

Yet they are not practicable by them.

From the Study and Theory of the Mathematicks 'tis rational to conceive that the whole World is movable by the Strength of a Hair, and the Force of a Man's Breath :

And yet the Practice of it is not to be attempted by Man, for want of a place to stand in far enough distant from the Center, without which the thing cannot be thought feasible.

But yet this Conception gives us a just Admiration of the Power and Wisdom of the Author of Nature and Ruler of the World, who sitting upon the Circle of the Heavens, can reign the Earth with a twined Thred.

And therefore our Saviour did not mention this extreme Notion of Faith as a thing to be attempted by Man.

But having before reported to his Auditors some less degrees of Faith, both necessary for them and attainable by them ;

And they receiving that Report (with admiration) as incredible things :

Our Saviour, to take off that Wonder, names this extreme Notion of Faith, as a thing much more strange than all the former, and yet not stranger than true.

And thus while they stood in admiration at him for having rais'd some of the Dead, and promising to raise more ;

Marvel not at this (saith he) for the hour is coming when all that are in the Graves shall hear my Voice and come forth.

And tho this extreme Notion of Faith be out of the reach of our Practice,

Yet it doth not out-go our Reason, according to the Rules of Faith.

For as every Faith (or Credit) that a Man hath attain'd to, is the Result of some Knowledg or other ; so that whoever hath attain'd that Knowledg hath that Faith (for whatever a Man knows, he cannot but believe :))

So this *All Faith* being the Result of all Knowledg, 'tis easy to conceive that whoever had once attain'd to all that Knowledg, nothing could be difficult to him.

And thus, tho this extreme Notion in the Science of Faith be intelligible only and not imitable,

Yet the lesser degrees of Knowledg in that Science are both intelligible and imitable.

But this Knowledg is acquir'd by taking in the first Notices of Things at our Senses, which having an immediate Communication with the intellectual Faculties, do hand those Notices down to them as fast as they receive them.

And thus the Ear is said to lay Words, by reporting them to the Understanding, and leaving them to be judg'd of there.

And hence Man is call'd a rational Creature, not from acting without his Senses,

But as making his Appeal from his Senses to his Understanding as the ultimate Judg.

And thus tho there have been Instances in the World of some born blind, and some born deaf, and some born dumb, and some born deaf and dumb;

Yet I never heard or read of an Instance of one born both deaf and blind,

Nor can conceive how Man could be capable of Knowledg under such a double Incapacity.

The Spirit of God (by *John*) hath left a mighty prolifick Expression of the Way and Manner of Communication of Science unto Man :

What we have seen and heard, and our Hands have handled of the Word of Life, that declare we unto you.

What we have first taken in by our own Senses, and by Thought and Study have converted into Knowledg within our selves ;

That we now deliver out again to your Senses, that you by like Thought and Study may also turn the same to Knowledg within your selves :

And so hand it down from one to another, to the continual Edifying the Churches of God ;

Every one adding something of his own Thoughts to what he before receiv'd :

Whereby the Word (like Corn sown) grows more prolifick every time the Seed is cast into the Ground.

By which *Climax* in Learning 'tis natural to suppose, that the Succession of Students may and ought to be wiser than their Teachers :

Doctior indigne, per quem non doctior alter.

And therefore whatever Churches or Assemblies do attempt to put a Restraint upon this Prolifickness of the Word of God in the World,

They do hereby act reverse to all our Saviour's Parables and Resemblances of it ; as *Mustard-Seed* planted, *Corn* sown, and *Leaven* infus'd :

And do attempt thereby (as much as in them lies) to fetter the Spirit of God ;

Of which the Church of *Rome* are the Ring-leaders,

Locking him up (as they fancy) under the Keys of their own Church ;

That as they have no occasion for him themselves, they may also render him useless to others :

They

They enter not in themselves, and they that would enter in they hinder.

BUT 'tis given out that their Priests are now hard at work again in writing Books in defence of their Church, and to make it *as plain as a Pike-Staff* that the Protestant Religion is a Heresy deriv'd from *Judas Iscariot*.

With all my heart ! I am no more afraid of the coming out of Popish Books, than the Lord Mayor was of the starting of a Hare.

(Tho I don't desire the Authors should bring 'em to *Dover*, unless they'l first subject themselves to be search'd at *Calais* for Fire-balls.)

And indeed he must be but a Cockny in his own Religion, that is afraid of Books in any other.

Not but that there is extant on Record an Apostolical Precedent for burning wicked Books:

Acts 19. And many that believed came and confessed and shewed their Deeds : Many also of them that used curious Arts, brought their Books together, and burned them before all Men ; and they counted the Price of them, and found it 50000 Pieces of Silver : so mightily grew the Word of God, and prevail'd.

Here's the greatest Bonfire of Books that ever I heard of.

But who were the Executioners ?

Not Sheriffs nor their Hangmen :

But the Owners themselves, who had used 'em, (and perhaps some that wrote 'em.)

By the Mosaical Law, the Witnesses against a Criminal (who had seen the Fact) were to cast the first Stone :

So here the Spirit of God, by the Preaching of the Apostles, having convicted the Consciences of the Auditors of their former Delusions, they all
came

came in together as voluntary Witnesses against themselves; and in detestation of their former Works of the Devil, brought their Conjuring-Books with them, and there burnt them with their own hands before the face of all then present.

And by this also (indeed) the Apostles have left themselves as a Precedent for Persecutors of Heresy.

Only they us'd a different way of Torture from those that have succeeded them.

The Priests of *Rome* first set fire to the Skin;

But the Apostles always gave the first Prick at the Heart.

Acts 2. Now when they heard this, they were prick'd at the heart, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do?

And thus the Apostles by that first Sermon (after our Saviour's Ascension) stab'd 3000 Hereticks at once;

And *Peter* and *John* about 5000 more at their next.

Now let but the modern Prosecutors of Heresy give the Heretick one home Thrust at the Heart, by convincing his Conscience from the Word of God that he is in the wrong;

And he'll let fall his Pen, and run and fetch his own Books, and as a Witness against himself, be the first Man in the world to set 'em on fire with his own hands, and save the Hangman a labour.

And (to give all Men their due) I can't but mention what seems to me a laudable Custom in the *Jewish* Synagogues;

That after the Services of their own Church were over (*by reading of the Law and the Prophets*) their Pulpits were left free for any other Preachers of Religion:

Acts 15. And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on.

By which Admission the Christian Religion was at first by our Saviour himself, and afterwards by his Apostles, preach'd unto the World, before there were any other fix'd Congregations for it.

Tho after that, when the Priests found the Apostles had and would out-preach them, they fell foul on 'em, and pull'd 'em out by head and ears.

But by this they gain'd no Credit to their own Church, but rather a Distrust that they could not maintain it any longer against the Apostles Doctrine.

And therefore the great Civilian, *Gamaliel*, advis'd 'em to let the Apostles alone :

For (said he) *if this Counsel or Work be of Men, it will come to nought (of it self;)*

But if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God : 'Tis hard to kick against the Pricks.

Nor indeed will the burning of Books cancel the Contents of 'em.

When the old Book-burners had got a parcel of combustible Stationers-Ware out of *Paul's Church-yard*, and set them on fire in *Smithfield*, they fancy'd they had burnt the Bible.

But this their way was their Folly ;

For the Word of God is a Salamander :

Not all the Cedars of *Lebanon*, nor the Trees of the Forest of *Carmel*, no nor all the Flames of Mount *Aetna*, can extinguish one Word of the Old or New Testament :

Heaven and Earth shall pass away, but my Word shall not pass away.

And indeed there seems but one effectual way to cancel any Books ;

To

To get the People never to read 'em.
From which Maxim, the Poet bid defiance to the
World to cancel what he had wrote:

————— *Quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec ædax abolere vetustas;
Ore legar Populi.* —————

By which Quotation, I am not exalting my self
with that great Poet (and Prophet too) as fancying
to be famous by the Report of a few of my own
Words:

But if what I was then accus'd for, had never
been read;

What I now publish, could never have been wrote.

Therefore if any Mischief comes on it, let the
Readers bear the blame of this, as I did of that.

For in truth what I now do in publishing that
Defence, is to gratify some Demands made upon
me as a Right to the World; to make my Defence
as publick as my Accusation.

And I also think I may claim the same as a Right
to my self:

For my Arraignment and Condemnation being
made publick, I seem to have a Right as a Crimi-
nal (whether I could claim it as a Member or no)
to add my Defence.

For that tho then being a Member, I was admit-
ted to that Defence in my place;

Yet I so made it in the nature of a Plea to an
Arraignment, as if I had been at their Bar: and
as such, it was then no Debates of that House, nor
is the publishing of it now any Breach of their Pri-
vilege (as I humbly apprehend.)

And therefore I have endeavour'd as well as I
can to comply with the Importunity of them that
desire it.

By which I have presented my Readers with a Maidenhead, being the first thing (of its kind) that ever I did as I was bid.

And after all, I esteem what I now do rather a thing of Curiosity than Necessity.

For 'tis not the Defence of any *Position* that alters the Right or Wrong of it.

A bad Cause may be well defended, and a good one lost for want of it :

But that must proceed from some *Deceptio Visus* upon the Judges.

For *Truth* it self is absolute and inflexible, and cannot be wrested into Falshood :

And the Reverse of this, is true of a *Lye* ; which tho never so well told, or turn'd into ever so many shapes, remains a *Lye* still.

Therefore if my Argument were false, it is not any Defence I then did or now could make to it, can convert it into Truth.

For that reason also I am not much concern'd, whether what I now report be a literal Repetition of what I then said ;

Nor matters that to my self or the Reader, whether it be or not :

For 'tis not what I did say, but what I might have said, or what the Argument it self will bear.

And therefore I keep an Answer ready for any one that contradicts me, as a false Reporter :

What I did not say then, I say now.

Nor do I call it a Repetition, being of a thing now near five Years since ;

And in which I then took no other Assistance but the under-stroking (in one of the Books I held in my hand) the particular Paragraphs to which the Exceptions were taken, by the Report of the Committee.

But I'll endeavour to pursue the Method I then took, of which (with several, if not most of the

Ex-

Expressions) I have still a Memory.

And if I have omitted some things, and added others, the Readers must e'en put one against t'other; like a certain Member that excus'd himself for voting wrong in one *Question*, by voting right in another.

And if after this long Introduction, the malicious *Question* should come out,

Quid dignum tanto feret hic promissor biatu?

I must give much such an Answer as King *Charles* the Second's Taylor did, when his Majesty ask'd him what he was used to say to the Priest when he went to Confession: *An please your Majesty, I tell him I am a Taylor.*

Now an please my Readers, *I am an Author*: And you must know that we Authors, when once we put Pen to Paper (like that or other Taylors that can't make Bills without putting in Buckram) can scarce tell a Man what a clock 'tis, without also entertaining him with some Tale of the Planets, or Lecture upon the Zodiack, (if he'll stay to hear us,)

THE DEFENCE.

IN an Interval of Privilege in 1707. being under an Arrest, I remov'd my self by *Habeas Corpus* to the *Fleet*.

In the Session following, upon Application to the House, I was by their Order demanded out of Custody (by their Serjeant at Arms with the Mace) on Tuesday 16 Decemb. 1707.

And took my place in the House on the morrow.

But between my Application and Discharge, there was an Accusation brought into the House against me, as Author of a Treatise (publish'd seven years before) intituled, *An Argument proving that according to the Covenant of eternal Life reveal'd in the Scriptures, Man may be translated from hence into that eternal Life without passing thro Death, altho the human Nature of Christ himself could not be thus translated till he had passed thro Death.*

And a Committee being appointed to examine it, the *Chairman* had reported several Paragraphs therein, (*afterwards resolved Profane and Blasphemous, highly reflecting upon the Christian Religion.*)

Thursday, 18 Decemb. 1707. was appointed for hearing my Defence:

For which I attended in my place.

When the Report was read :

And

And the Chairman moving for me to withdraw ;
To prevent his Motion being seconded and put
to the Question,

I stood up and made my Defence to the purport
following.

Mr. Speaker,

THIS Day calls me to something I am both
unapt and averse to, *Preaching*.

For tho (as you see) I have vented some of my
Thoughts in Religion;

Yet I appeal to my Conversation, whether I use
to make that the Subject of my Discourse.

However, that I may not let this Accusation go
against me by a *Nibil dicit*, I stand up to make my
Defence.

I have heard it from without doors, that I in-
tended to withdraw my-self from this Day's *Test*,
and be gone.

Which would have given them that said it an op-
portunity to boast, *That they had once spoke Truth*.

But (*quo me fata ruunt*) I'll give no man occa-
sion to write *Fugam fecit* upon my Grave-stone.

To be sure the *Argument* I have advanc'd (and
which now lies before you) seems a little more fo-
reign than ordinary, else this House had had some
other Business for this Day.

And having been ask'd more than twice (with
Admiration of Friends and Foes) *How such a thing
could come into my Head?*

I have intended (as part of my Defence) to
make as candid a Narrative as I can of the Histo-
rical part of this Production.

How it came into my Head ;

And after that (as well as I can) how it came
out of my Head :

And

And after that, I'll endeavour to trace it, how it came into this House.

How 'twill come out again, I begin to guess; but that the House knows (at present) better than I do.

I thank God I had a Religious Education by honest Parents, from whom I early learnt the Letters of the Scripture.

And my further Education in the World led me into the Congregations, sometimes of the Church of *England*, and sometimes of the Dissenters, (of neither of which I repent.)

But about the time of my Admission to the Bar, I met with a great Loss from an Adventure I had made, with an Intent to have rais'd my Fortune.

This put me under a voluntary Confinement to my Chamber in the *Temple* for some years:

Where with some few Books of the Law (tho more than I ever read) I had a Book of Law and Gospel both, which we call the Bible.

[Just as I said this Word, the Black Rod knock'd at the door: And upon Return of the House, the Speaker calling to me to go on, I proceeded.]

I was saying I had a Bible:

And upon some Reviews of it, I observ'd several things which I had not before.

And more especially that particular Text from whence I trac'd out this Argument as warranted from it (as I really did and do believe:)

I am the Resurrection and the Life.

He that believeth in me, tho he were dead, he shall live.

And he that liveth and believeth in me shall never die.

And thus this Thought first came into my Head.

But

But after this, it was a great while a coming out.

I was long afraid of my own Thoughts, lest they were my own only ; and as such, a Delusion.

However, I began to try them with Pen, Ink, and Paper :

And thinking as I wrote that they seem'd something plainer and plainer every time I went over them,

I resolv'd to form them into an Argument, to see how they would bear upon the proof :

Till at last I had transcrib'd what I am now accus'd of.

But writing an ill hand, I resolv'd on a further Experiment to see how what I had wrote would look in Print.

On this I gave the Printer my Copy, with Mony for his own Labour, to print off some few for my self, and keep the Press secret.

But I remember before he got half way thro, he told me his Men fancy'd I was a little craz'd :

In which I also fancy'd he spoke one word for them and two for himself.

However I bid him go on.

And at last it had so rais'd his Fancy, that he desir'd my leave to print off one Edition at the risque of his own Charge, saying, He thought some of the Anabaptists would believe it first, or some such word.

I being just then going for *Ireland*, admitted him ; with this Injunction, That he should not publish them till I was got clear out of *Middlesex*.

Which I believe he might observe : tho by what I heard afterwards, they were all about Town by that time I got to *St. Albans*.

And the Book was in *Ireland* almost as soon as I was (for a Man's Works will follow him) with a noise after me, that I was gone away mad.

And

And there I receiv'd the first Rebukes from my Friends ; and amongst the rest, that it would prevent my Practice.

But really (as it happen'd) I think it promoted it.

For People coming into Court, to see me as a Monster, and hearing me talk like a Man, I soon fell into my share of Practice with them that were known before me.

But having laid out my Acquisitions there in a Purchase, and being chosen a Member of that House of Commons ;

And the Sessions being begun while I was in *Munster*, I met the News on the Road that my Book was burnt by Order of the House.

Then I knew all the rest.

However, I took the Oaths, and my Place in the House, till I was expel'd in four days.

And about four days after, a Petition was deliver'd to the House against me, as having purchas'd Lord *Kenmare's* forfeited Estate (with my own Money) for some other People.

But they could not tell who, and so their Petition was rejected, and their Evidence laugh'd at.

But by this I found that I had not been expel'd the House for my *Book*, but for my *Bargain*, which some thought too good for me.

Good or bad, I bought it fairly, and got the Purchase-Money honestly.

But I can observe some of the same Persons that had a hand in that Petition, now are soliciting in your Lobby with my Book about 'em.

And thus I have trac'd it into my Head and out of my Head :

And into *Ireland*, and back again into your Lobby.

But how it came into your House (and just at this time too) your worthy Chairman knows best.

This is now the fourth Parliament in which I have had the Honour to be a Member of this House with that Gentleman, since I publish'd this Argument (which hath not remain'd a Secret.)

And I have also formerly had the Honour of that intimate Conversation with him, that I once thought (and so did others too) that he would not have been the last to read what I wrote.

Therefore I might wonder that his Zeal had not been sooner kindled, but that indeed I have observ'd some Consciences seem to have been turn'd inside out more than once in four Parliaments.

However since he hath been pleas'd to say as if this Tract of mine never before fell under his Observation, I give him my intire Credit in it, contrary to my own Opinion; (tho you see I believe what no one else doth.)

However be that as'twill :

Here it is now, and I am demanded to answer it.

And I do acknowledg the Justice and Candour of this House, in admitting me to that Defence, before they proceed to any further Censure than the Report of the Committee.

Which is what I was prevented to do in another House :

Who having condemn'd and executed the Book without hearing me,

There was nothing left between that and my Expulsion, but to prove me the Author :

Which no one can think I intended to disown, when I had publish'd it with my Name to it.

Yet as it happen'd, I had then an Opportunity to put them upon the proof of it.

The Printer having sold off his first Edition, broke the Press.

And the Demands for more putting him upon a second, he committed in that above thirty Erratas from the first.

And

And my Accuser in *Ireland* (who I hear is since promoted Secretary to the *French* Prophets) having one of this second Edition in his hand, demanded of me a Categorical Answer, *Whether I was the Author?*

To which I reply'd, That I was Author of a Treatise written upon that Argument:

But that if I must be Categorical, what he then shew'd me was not a Print from my Copy.

And therefore since he had accus'd me of (a Crime higher than High Treason) Blasphemy;

I did demand it as the Justice of the House, that they would not admit any less Evidence to convict me of this Crime, than if I stood indicted of High Treason.

Upon this, up stood two Volunteer Evidence.

The first a Gentleman of the Law, who at my coming to *Ireland* (about three Years before) had invited me to dine with him at his own House, (where I never was either before or after.)

And his Evidence was, That *there was then some jocular Discourse about a Book.*

The other was a Member (with whom I had a Suit of Law) and his Evidence was, *That I had turn'd about upon my heel, and said I had wrote a Book, and did not care who knew it.*

And upon this Evidence I was expel'd that House for Blasphemy.

But mine happens to be an old Case.

When *Naboth* was envy'd for his Vineyard, the Crime invented to take it from him, was Blasphemy.

And the Conviction was by two short Evidences: *Naboth blasphem'd God and the King.*

But tho my Accusation before this House be now the same as was then before that;

Yet I have not (nor ought) to put this House to the trouble of Evidence of the Fact, since they

have been pleas'd to admit me to a Defence, before they proceed to a Judgment of the Crime.

And this throws me directly upon this Defence to defend my self (as well as I can) against the Accusation, by shewing *that this Fact so done by me doth not amount to the Crimes charg'd upon me for it.*

I find the Report of the Committee (now before you) is not level'd at the Argument it self which I have advanc'd ;

Nor yet against the Treatise I have publish'd to prove it :

But against some Expressions I have us'd in that Proof,

And which I intend to give particular Answers to.

But there is something else laid to my charge (as my Design in publishing that Argument) of higher Concern to me than any Expressions in the Treatise, or any Censure that can fall on me for it.

As if I had wrote it, with a malicious Intention to expose the Scriptures as false, because they seem'd to contain what I have asserted.

And that therefore if that Assertion did not hold true, the Scripture must be false.

Now whether this was my Intention or no, there is but one Witness in Heaven or Earth can prove :

And that is *he that made me,*

And *in whose Presence I now stand ;*

And *who is able to strike me dead in my place.*

And to him I now appeal for the Truth of what I protest against :

That I never did write or publish that Argument or Treatise upon it, with any Intention to expose the Scriptures.

But on the contrary (tho I was aware that I might be liable to that Censure, and which I knew not how to avoid) I did both write and publish it, *under a firm Belief of the Truth of the Scriptures :*

And

And with a Belief (under that) That what I have asserted in that Argument, is within that Truth.

And if it be not, then I am mistaken in my Argument, and the Scripture remains true :

Let God be true, and every Man a Lyar.

And having made this Protestation, I am not much concern'd whether I am believ'd in it or no.

I had rather tell a Truth, than be believ'd in a Lye at any time.

But having made this Protest against an Accusation greater than the Charge in the Report,

'Tis time for me to come to the Report it self.

But by what I apprehend from the nature of the Exceptions thereby taken,

I may first offer one general Answer to most, if not all of 'em, before I descend to Particulars.

I do own that in that Treatise (the Subject whereof relates to eternal Salvation) I have used some familiar Expressions of common things.

Which I did with intent to be sooner read, and more readily understood :

All Men in the World being (in this thing) like Children ;

Most affected with what is spoken in their own Dialect.

From whence any one of our Saviour's short Parables, in comparing the Kingdom of God to small and trivial things, hath prov'd more instructive in Religion and Morality, than all the Works and Orations of the learned Philosophers.

And hence *Paul* excuseth himself not only for common, but rude Expressions : *I am rude in Speech, but I speak after the manner of Men.*

And having thus guarded my self with this general Protection,

I will

I will go over every Paragraph in the Report, and give some particular Answer to what I apprehend to be the Exceptions taken to them.

The first Paragraph excepted to, is in pag. 7.

Now the Assertion of Christ concerning himself was, That Man by him may live for ever.

And this is that Magnetick, that hath drawn the World after him.

Answ. That he did so assert himself, no one can deny, without denying the Scriptures.

Therefore the Exception must run against the Consequence which I have drawn from it, *That this is that Magnetick which hath drawn the World after him.*

Now had the worthy Chairman but taken in the two next Paragraphs with that he hath excepted to, he had found an Instance of what I said in our Saviour's own Disciples; who, when he ask'd them, *Whether they would leave him?* they for Reply ask'd him again, *Whither shall we go? Thou hast the Words of eternal Life.*

Which no one else pretends to.

And our Saviour himself elsewhere declar'd that he would never have expected to have been believ'd on as the *Messiah*, if he had not done more than all that came before him:

If I had not done among them the Works which none other did, they had not had Sin.

And he himself is elsewhere taken notice of, as having an Eye to the Recompence of Reward:

Who for the Joy that was set before him, endur'd the Cross, and despis'd the Shame.

And after this, I hope 'tis no Affront to suppose the worthy Chairman himself (without being a Mercenary) expects some Reward or other for this day's Service: *For doth any Man serve God for nought?*

The

The second is in pag. 8.

Now if those Words of his are Words only, then was he an Impostor, and his Doctrine is false.

But if this Assertion of himself be true, That Man by him may live for ever, then all our Attempts beneath this are mean and cowardly, as counting our selves unworthy of eternal Life.

Ans. From hence the worthy Chairman was pleas'd to say that I call'd our Saviour an Impostor.

But now see how he hath drawn the Conviction upon himself.

What I have first said, is no more than that if our Saviour's Words are not true, they are false.

And will any one deny that?

And this was the Test that he had put upon himself, *Which of you convinceth me of Sin?*

But I thank God I have not taken that Conviction upon me, to say that what he hath said is false, and that therefore he is an Impostor:

But on the contrary, have made it the whole Drift of my Treatise to depend upon his Word as Truth.

Therefore the worthy Chairman accusing me of calling our Saviour Impostor, cannot maintain that Accusation, without concluding in himself that what our Saviour hath said is false.

Ergo, He is Witness against himself, that he hath call'd our Saviour an Impostor.

With which I do not yet recriminate him, because I wot he did it ignorantly.

But had not his Zeal stifled his Charity, he would not have inverted my words to charge me with that from them, which is no ways contain'd in them.

The

The third is in pag. 24.

Such was the Death of Christ without a Precedent, without a Name, without a Reason, without a Cause :

They hated me without a Cause.

But they were all against him, because God was against him.

Now I can't conceive that this Exception is to the first words of the Paragraph, which I have well avouch'd from our Saviour's Vindication of himself: *They hated me without a Cause.*

Therefore I must apply the Exception to the last words; *But they were all against him, because God was against him.*

Answ. Now if this Saying wants any Explanation from me, I did and do mean by it, That the Will of God was so determin'd and resolv'd for the offering up of the eternal Sacrifice of his own Son as a Ransom for the World, that all the other Power in Heaven and Earth could not oppose it.

Father, if it be thy Will, let this Cup pass from me.

But it was evident that it was not his Will; for that that Cup did not pass from him.

But if this Evidence by way of Argument will not satisfy the worthy Chairman, without some direct Expression that God was then against his own Son, as it happens I can quote him two in one Text :

Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts.

Now I leave it to the worthy Chairman to find out another Fellow for the Lord of Hosts than that *Emanuel*; and if he can't, then I have avouch'd that Assertion, *That God was against him.*

The fourth is in pag. 30.

Men charge God as an Humourist for condemning the whole Race of Mankind for so small an Offence as eating a little forbidden Fruit.

Answ.

Answ. Now I cannot find where to apply the Exception, but to the word *Humourist*.

And as to that, I am not setting up for an Informer, nor did I ever hear any Man or Woman call God Humourist.

Nor have I said that I did.

But that they have charg'd him as a *Humourist*, I have more than once heard.

The Fall of Man being recorded to us in the Bible, we give our silent Assent to it in our Religious Congregations and publick Assemblies.

But by following some of the same Men into their familiar Conversations, we may hear this History of the Fall treated as a Romance, rather than a sacred Record.

And that I have from hence collected this word *Humourist*, I am excus'd at least (if not justify'd) by a harder Expression than this used by *Paul*: *The Foolishness of God*.

By which he himself did not charge God with Foolishness, nor yet offer'd himself an Evidence against any one else that said so.

But having by Conversation found that Men (by a half reading of the Scriptures) did look upon the Ceremonies and Sacrifices of the Mosaical Law as trivial and insignificant things, and from thence seem to charge God with Folly for commanding them :

Therefore to answer them in their own Language, he told them what they thought *Foolishness* was wiser than all their Wisdom: *The Foolishness of God is wiser than the Wisdom of Man*.

And to imitate *Paul* as well as I could in this way, my next Paragraph is to turn the Fool upon Man; *As being ignorant of the Laws of Honour and Gratitude, by which the slihter the thing demanded is, the greater the Affront in refusing it*.

But by cutting Texts and Paragraphs into two in the middle, the worthy Chairman might have charg'd the Penmen of the Scripture it self with Blasphemy.

The fifth is in pag. 35.

Had Christ thus become Man, and died and rose again all voluntarily, to try an Experiment, he had only saved his own Life, and left all the World to shift for themselves.

But this would have been Knight-Errantry in tempting God, against which he hath sufficiently declar'd himself.

Answ. Now I cannot conceive how the Exception can lie against the Argument.

Therefore I must apply it to the Expression of *Knight-Errantry*, which is the *bazarding of a Man's Persons only to shew his Parts or Activity to the Spectators, without doing any good by it either to them or himself.*

And a Piece of this Knight-Errantry was once propos'd to our Saviour by the Devil :

If thou be the Son of God, cast thy self down from hence ; for it is written, He shall give his Angels charge over thee, lest at any time thou dash thy Foot against a Stone.

But our Saviour convicted this to be false Logick, as a false Conclusion drawn from true Premises.

For that tho Christ was the Son of God, and that what the Devil had quoted of him from the Scripture was true, *That the Angels had charge over him ;*

Yet the Conclusion from thence of the Devil's own making, *That he might in confidence thereof cast himself down headlong,* was false, as every thing he speaketh of himself is, (when he speaketh a Lye, he speaketh of himself)

And

And of this our Saviour convicted him by the Quotation of another Text, not in contradiction to the Text quoted by the Devil, but in contradiction of his own false Conclusion from it.

It is written again, *Thou shalt not tempt the Lord thy God.*

By which I have avouched what I have asserted, That our Saviour hath sufficiently declar'd himself against *Knight-Errantry* in tempting God.

And for the Expression it self, it is only an Abstract in two Words of what would have taken three Lines by defining it at large.

The sixth is in pag. 36.

God told Adam that if he did eat, he should die.

The Devil told Eve that they might eat and not die.

And these were the first words spoken to Man by God or the Devil, upon the Truth or Falshood whereof the very Beings of them both were to depend for ever.

For whichever of them could maintain the Truth of his Word against the other, he must have been God and the other the Devil.

And therefore God having turn'd the Lye upon the Devil, he is from thence call'd a Lyar from the beginning, and the Father of it, and will never be believ'd again for ever.

God could not have dispens'd with his Word without complementing the Devil with his Godhead, in taking the Lye upon himself. And this he could not do, for God cannot lye, without undeifying himself: and this he can't do, because all his Qualities being of his Essence, he can't change them.

Answ. As for the Fact, what God said to Adam, and what the Devil said to Eve, I had it out of Genesis.

And my whole Descant upon it, is no more than, That God is true, and can't lye; and that he will not give this Glory to another.

Which is too plain a Truth to be call'd an Argument.

But I do guess that the Offence may be taken at the word *Compliment*, which I take to be an officious quitting of a Respect due to a Man's self, and offering it to another that hath no pretence to it.

And this God hath for himself declar'd that he will never do: *I will not give my Glory to another.*

And why the expressing this or any other thing by an Abstract in one word instead of a Definition in thirty should be Blasphemy, I can't see.

The seventh is in pag. 51.

And after that it was no matter to Man, whether Christ had ever given Satisfaction to God or not: we might have said to God, Look thou to that.

Answ. The Argument I have here advanc'd, is, That God having accepted *Christ as a Ransom for the World*, Man according to the Laws of Ransom was legally discharg'd from his Captivity, the moment the Ransom was deliver'd in exchange.

And that God having so accepted Christ, Man could never after that have been retaken by any Law of Reprizals, altho the Ransom had either escap'd or not given God Satisfaction.

Then comes the words, *We might have said to God, Look thou to that.*

Now it will not be deny'd me, that according to all the Cartels of Exchange among Men, my Argument is true;

And that the words, *Look thou to that*, might have been said by one Man to another in that case.

And God hath been pleas'd in condescension to human Understanding to admit Man to use the like way of Reasoning with him, as we do with one another: *Come let us reason together.*

And

And he hath also elsewhere been pleas'd to declare his Aversion to those sort of *Informers*, that watch for Iniquity, to make a *Man* an Offender for a Word.

The eighth is in pag. 78.

We don't think our selves fit to deal with one another in human Affairs till our Age of 21. But to deal with our Maker thus offended, to counterplot the Malice of fallen Angels, and to rescue our selves from eternal Ruin, we are generally as well qualify'd for before we can speak plain, as all our Life-time after.

Answ. I wish what I have here said were false.

But I am afraid 'tis generally too true: And I have given my reason for it in the next Paragraph.

Children can say over their Religion at four or five years old, and their Parents that taught 'em can do no more at four or five and fifty.

Our Saviour in his day thought it no Slander to compare some of the Dignitaries of those Times to Children (and that not at their Books or Schools) but at their Plays and Pastimes: *Ye are like Children in the Market-places.*

The ninth is in pag. 82.

This is a full Description of the Person in whom you place your Faith. But what is it that you do or would believe of him or in him?

Why we believe him as our Saviour.

Save you from what?

Why from our Sins.

Why what hurt will Sin do you?

Why it will kill us.

How do you know?

Why the Law of God saith so, In the day thou eatest thereof thou shalt die.

Why but then will not this Saviour save you from this Law and from this Death?

No,

No, no, he'll save us from Sin.

Why then, it seems, you have got a Pardon for *Horse-stealing* with a *Non-Obstante* to be hang'd.

Do but see now what a Jest you have made of your Faith?

And yet I defy the Order of Priesthood to form a better Creed than this; or to make sense of their own Faith without adding mine to it.

It is much easier to make a Creed, than to believe it after it is made.

Answ. By what I have here said, I have not insinuated any thing against the common Creed of the Christian Religion;

But am endeavouring to advance it up to the Fall:

Believing that as the whole Humanity fell in *Adam*, so the whole Humanity is rais'd in *Christ*.

As in Adam all died, so in Christ are all made alive.

And foreseeing I should be hooted at, I thought to begin first:

To shew that whoever does profess a Belief in the Fall, cannot rationally deny this Redemption by the Resurrection.

And to expose the contrary, I have used an Expression of *Horse-stealing*, which perhaps may seem rude.

But when I remember our Saviour's Comparison of himself to a Thief, *The Son of Man comes as a Thief in the Night*, that he might be the more readily understood by his Auditors:

I hope my Expression of *Horse-stealing* with intent to be the sooner understood by my Readers, can't be accounted Blasphemy.

And as to the Accusation from the last words: *It is much easier to make a Creed than to believe it after it is made.*

I speak for my self: I find it so.

But

But I also find by this that I have no good Luck for an Author.

The great Accusation against me for publishing this Argument, is, *That I am too nimble in my Faith.*

And now, as one of the Instances of it, I am here charg'd of being too slow.

Like those poor Children in the Markets, whenever they piped, their Fellows were dogged; and whenever they mourn'd, their Fellows laugh'd.

The tenth is in pag. 95.

But when that is done, I know no business I have with the Dead, and therefore do depend that I shall not go hence by returning to the Dust, which is the Sentence of that Law from which I claim a Discharge.

But that I shall make my Exit by way of Translation, which I claim as a Dignity belonging to that Degree in the Science of eternal Life, of which I profess my self a Graduate, according to the true Intent and Meaning of the Covenant of eternal Life reveal'd in the Scriptures.

And if after this I die like other Men, I declare my self to die of no Religion.

Answ. What I have said in the first Paragraphs, is from a Dependance that my Argument is well grounded.

And for the last words (of which I have heard so much) *That if I am mistaken in this Dependance, I shall die of no Religion;*

I need not have said it.

But better say it than do it.

And that I did say it with better hopes of my self, the subsequent Paragraphs have explain'd.

And in the *Interim* I hope I live of one.

And if I am yet mistaken in that, I do further depend that God will reveal even this unto me.

The eleventh and last is in pag. 98. (in a sort of Postscript I added after my Argument.)

Therefore to be even with the World at once, he that wonders at my Faith, I wonder at his Unbelief.

And stare at me as long as you will, I am sure that neither my Physiognomy, Sins, nor Misfortunes can make me look so unlikely to be translated, as my Redeemer was to be hang'd.

Ans. When my Accuser in Ireland produc'd the Book against me in that House, he singled out this last Word as an Instance *instar Omnium* of the Blasphemy of all the rest, that I had reported our Saviour to be hang'd.

But he said, that since the publishing of the Argument, I had invented an Excuse, that it was a Mistake in the Printer, for that in my Copy it was chang'd.

And I do also believe that this Expression is now calculated to be the last of the Exceptions, as the Pin-Basket upon me of what I can neither answer nor excuse.

To this I gave that Accuser his Answer then, That he had taken the Story reverse.

For that in truth my Copy was *hang'd*, but the Printer sending me the first Impression *chang'd*, I struck out the *c* as an Error.

And now I'll give this worthy Chairman his Answer here :

That my Saviour was hang'd, I can't deny without being asham'd of the Cross of Christ.

Peter indeed in his Confession of it hath added on a Tree : *Whom ye slew, and hang'd on a Tree.*

And if this be Blasphemy to say our Saviour was *hang'd*, I'll advance it one degree higher :

That he was not only hang'd, but that he must be *hang'd*, or else he had not fulfil'd the Scriptures.

Indeed

Indeed the common Expression of the manner of his Execution unto Death, is *Crucifixion*, which which was the Pain; but that was done by a Suspension also, which was the Shame.

In which Shame was included that Curse of the Law which he was to undergo.

He was made a Curse for us.

For cursed is every one that hangeth upon a Tree.

Tho this was but a nominal Curse neither; for an honest Man might be hang'd then (as he may now.)

But our Saviour being to fulfil all Righteousness, was to undergo the Shame of this Curse, as well as the Torture of the Cross:

Who endured the Cross, and despised the Shame.

And by this I find I have presented the worthy Chairman with one Point of Divinity a little above the strain of what he hath met with in all the Religions he hath dealt in.

And as to my wondering at the Unbelief of them that wonder at my Faith, I can't still but wonder that a Man should be expel'd two Houses of Commons in two Christian Kingdoms, for professing his Faith in Jesus Christ according to the Scriptures. However, I must let that pass.

And now I have thus gone thro all the Paragraphs (in the Report) to which I find the Exceptions taken, and given such Answers to them as have occur'd to my Thoughts, with such Memory as I have had:

Yet after this, if by any of those Expressions I have really given offence to any well-meaning Christian, I am sorry for it, tho I had no ill Intention in it.

But if any Man be captious to take Exception for Exception sake, I am not concern'd.

No Man can draw an Answer but what another may except to, if he pleases.

And had all those Expressions now excepted to by the Report, been left out of the Book, there would have been enough of others remaining in, as liable to such Exceptions as these are.

But I suppose these are thought sufficient to do the Business intended.

However, I will acknowledg you have given me the opportunity of making this Defence to them, (with all the Patience and Attention that I could desire) after which I am not to detain the House from their own Proceedings upon it.

I know there is a Form of previous Questions before the main one, *Whether I shall be expel'd this House?*

But as I never yet stood up to speak to order, if that Question were now first put, I should not oppose it.

But before the Debates begin, I hope I may observe this :

That what I am now accus'd of, is no Misdemeanour of my self in this House.

I neither wrote nor read that Treatise (now before you) within these Walls.

And that it comes here now, is none of my fault.

So that to disqualify me from my Place, you must attribute some Defect to my Person.

And to make the proof of that easy (besides being Author of that Book) I do acknowledg my self the worst Member in this House.

Which methinks should seem my Protection to be kept in it.

For if you intend it a standing Order for the worst Member always to go out first;

Me thinks every one should lay his Hand upon his Heart, lest he should be the *Proximus ardet*.

For

For 'tis no Breach of Privilege to say we are all Sinners.

But when you have expel'd me for writing an ill Book, can ye restore me to my Place again, if I should write a good one?

If not, I may say to you as *Diogenes* did to *Alexander*; *Don't take that from me, which you can't give to me.*

Wisemen generally think it proper to give Reasons for their Actions, but they also generally esteem it a Master-piece of that Wisdom to keep the true Reason to themselves.

I esteem my own Case plain and short.

I was expel'd one House for having too much Land.

And I am going to be expel'd another, for having too little Mony.

And tho I have had some Foresight of this Fate, I hope I have not made use of it, in taking any more Freedom in my Defence than becomes a Member (which I yet am.)

And if any thing hath fallen from me exceeding that Duty, I hope it will be pardon'd me, from that Concern I may well be suppos'd to be now under.

And were another in my place, perhaps he would not have been much more methodical than I have been.

But if I may yet ask one Question more,

Pray what is this blasphemous Crime I here stand charg'd with?

A Belief of what we all profess, or at least what no one can deny.

If the Death of the Body be included in the Fall, why is not the Life of the Body included in the Redemption?

And what if I have a firmer Belief of this than some others have? *Am I therefore a Blasphemer?*

Or would they that believe less, take it well of me to call them so?

Our Saviour in his day took notice of some of *little Faith* and some of *great Faith*, without stigmatizing either of them with Blasphemy for it.

But I don't know how 'tis! We are fallen into such a sort of Uniformity, that we would fain turn Religion into a Tyrant's Bed, *Torturing one another into our own Size of it only.*

But it grows late; and I ask but one Saying more to take leave of my Friends with.

I do believe that had I turn'd this *Defence* into a *Recantation*, I had prevented my *Expulsion*.

But I have reserv'd my last words, as my ultimate Reason against that Recantation.

He that durst write that Book, dares not deny it.

AND what then?

Why then they call'd for Candles;
And I went away by the Light of 'em.

And after the previous Question, and other usual Ceremonies (as I suppose) *I was expel'd the House.*

And from thence I retir'd to a Chamber I once had in the *Temple*.

And from thence I afterwards surrender'd myself in Discharge of my Bail.

And have since continu'd under Confinement:
And under that Confinement God hath been also pleased to take away *the Desire of mine Eyes with a Stroke.*

Which hath (however) drown'd all my other Troubles at once (for the less are merged in the greater.)

Qui

Qui venit hic fluctus, fluctus supereminet omnes.

And since I have mention'd her, I'll relate this of her.

She having been educated a Protestant of the Church of *England* by a Lady her Grandmother, (her immediate Parents and other Relations being Roman Catholicks;)

An honest Gentleman of that Persuasion, who knew her Family, presented her (while she was my Fellow-Prisoner) with a large Folio Volume (being the History of the Saints canoniz'd in that Church) for her reading:

With Intention (as I found) to incline her that way. With which (delighting in Reading) she entertain'd her self till she had gone thro it.

And some time after that, she told me that she had before some Thoughts towards that Religion;

But that the reading that History had confirm'd her against it.

And in truth were I to prescribe an Antidote against Popery, I can't think of a better than to have that Legend reprinted, and read in Protestant Churches.

And yet she would never read the Book I was expel'd for, till after my last Expulsion.

But then reading it thro, told me she was reconcil'd to the Reasons of it, tho she could not say she believ'd it.

However, she said something of her own Thoughts with it, that hath given me the Satisfaction that *she is dead in Christ*, and thereby sure of her part in the first Resurrection: *The dead in Christ shall arise first.*

And this *Pars decessa mei* leaving me half dead (while she remains in the Grave) hath since drawn me (in diving after her) into a nearer View and
more

more familiar (tho more unusual) Thoughts of that first Resurrection than ever I had before.

From whence I now find that nothing less than that *Fluctus decumanus* would have cast me upon or qualify'd me for this *Theme* (if yet I am so qualify'd)

And from hence I am advancing that common Article in our Creed, *The Resurrection of the Dead*, into a profess'd Study.

From the Result of which Study, I have already advanc'd an *Affertion*, which (should I vent alone) perhaps would find no better Quarter in the World than what I have advanc'd already.

And yet (tho I say it, that perhaps should not) It hath one Quality we are all fond of, *It is News* :

And another we all should be fond of, *It is good News*,

(Or at least good to them that are so, *For to the Froward all things are froward.*)

But the Question behind is, *Whether it be true?*

But knowing that the *Onus probandi* lies upon the Affertor ;

And having that Word of Life by me, from whence (I think) I collected it:

I am from thence advancing that Affertion into a Treatise also, whereby to prove it in *special Form*.

Not by Arguments of Wit or Sophistry, but from the Evidence and Demonstration of the Truth, *as it is in Jesus*.

Which should I accomplish (with the Success I aim at) I would not be prevented from publishing that Edition to gain more than I lost by my former ; nor for more than *Balak* ever intended to give, or that *Balaam* could expect to receive, for cursing the People of Israel, if God had not spoil'd that Bargain.

And

And yet without expecting (for my self) any Preferment in *Church* or *State* for doing it.

And tho I know this Overture coming from my hands, will go for another Project;

Yet I find it as *old as the New Testament*.

If by any means I may attain the Resurrection of the Dead.

And tho *Paul* did not then so attain, (*Not as if I had already attained:*)

Yet he died in his Calling, and will stand so much the nearer that Mark, at his Resurrection.

But if *Paul*, with that Effusion of the Spirit upon him (in common with the other Apostles) and that superabundant Revelation given him (above them all) by that Rapture into things unutterable, did not so attain in that his day :

Whence should I, a mere *Lay* (and that none of the best neither) without any *Function* upon me, expect to perfect what he left so undone?

For *who can come after the King?*

But in pursuit of this Study I have already found (what I had not before observ'd,)

That there are some means since left us towards this Attainment, which *Paul* had not in his day.

For that there do now remain extant unto the World (bound up with that now one intire Record of the Bible) two famous Records of the Resurrection, *that never came to Paul's hands*.

And for want whereof (perhaps) he might not then so attain.

But having now this Intelligence of them, and fearing that (in the Day of Account) I may have a special Surcharge made upon me for these additional Talents and further Revelations :

And bearing in mind the dreadful Fate of that cautious insuring Servant, who took so much care to redeliver what he had receiv'd *in statu quo*, as he had it, that it might not be said to be the worse for his keeping :

I have rather adventur'd to defile those Sacred Records with my own Study and Thoughts upon them, than to think of returning them (*wrapt up in a Napkin*) clean and untouch'd.

But whether ever I shall accomplish (to my own Satisfaction) what I am now so engag'd in at home, and from thence send it to make a noise abroad, (*for no Man doth any thing in secret, and (or but) be himself seeketh to be known openly*) I do not yet know: and when, or whether, I shall, I can't tell.

But, till I do, I'll please my self to be laugh'd at by this *cautious insuring World*, as tainted with a *Frenzy* of dealing in *Reversions* and *Contingencies*.

However (in the mean time) I would not be thought to be spending this Interval of my Days (by my self) in beating the Air, under a dry Expectancy only of a thing so seemingly remote as the Resurrection of the Dead.

(*Like Courtiers-Extraordinary, fretting out their Soles, with Attendances in Ante-Rooms, for Things or Places no more intended to be given them, than perhaps they are fit to have 'em.*)

For tho I should fall short of the Attainment I am attempting,

The Attempt it self hath translated my *Prison* into a *Paradise*;

Treating me with Food, and enamouring me with Pleasures that *Man knows not of*.

From whence I hope I may (without Vanity) say,

———— *Deus nobis hac Otia fecit.*

THE POSTSCRIPT.

A Certain Husband of *Hampshire* having marry'd a Wife (a little upon the *Junior*) and living twenty Miles distant from her, said,

That tho he did not use to go to see her, yet, to shew his Love to her, he did write to her sometimes, and to let her know that he was well.

Now this Distemper (which, as you have seen, first came into my Head) having since fallen into my Heels, hath disabled me to go abroad.

But to shew my Love to the World, I have sent this *Noverint Universi* out among 'em; to let them know that I am well (at this present Writing) *except these Bonds.*

And as for the principal Question in all Business, *Cui Bono?* what Advantage I propose to my self by this Publication? I'll tell 'em a Story.

A Man that (without Success) had try'd all *Long-Lane*, to sell or pawn his Cloke, casting it slightly on his shoulders, let it fall on the ground, and was walking away.

But the Boys calling after him to take it up again, he fell a cursing:

What neither buy my Cloke, nor lend me any Mony on't, nor let me leave it in your Lane?

I

Now

Now by what I am doing, I neither expect to pay my own Debts, nor get any other Man's Place.

Only I desire the Favour of the World to give me a little House-room (without doors,)

That I may but leave my Cloke in their Lane.

And yet I expect it won't lie there long neither (tho it be but for the Rarity only.)

An Edition in Religion is as great a Rarity during Reformations in Government, as a mill'd Half-Crown was during the Regulation of the Coin; which made a Man in *Wiltshire* (as 'tis said) ride six miles from home to *Marlborough* to see one.

Then coming out in my name, it will go for a Project of course; which all love to see, and some to be in, tho they are asham'd to own it.

But that I may not *father* more than I *beget*,

I do disclaim being Author of a Pamphlet, intitled, *A Project dedicated not, &c. but to the Unbelieving Club at the Grecian.*

Nor did I ever see it, till I had been more than once charg'd to have wrote it.

And having thus disclaim'd this Project to the *Grecians*,

I believe I shall not be much suspected to have any hand in a late *Project* now on foot among the *Latins*.

Tho, were it not for the Design, I confess I could like the Scene well enough, having a ridiculous *Cachinnus* to any thing that's *Comical*.

For, as I was saying, were not the Design *Tragical*, the Figure it self would make any Company split their sides with laughing.

What d'ye think it is?

A Protestant made by the Pope.

A Thing like a King, disguis'd in a *French Mask*, to give the better opportunity to some of his Subjects (that would be) to pull off their *English Vi-zards*.

A

A *Lille-bo-lero* of the Church of Rome dispens'd with to counterfeit that *Heresy* abroad which he hath sworn to extirpate at home (as he calls it, if e'er he gets there.)

A *Clerk of a Market*, for holding the Ballance of Europe, by Patent from the *French King*, under a Tenure to load all the Grist to his Master's Mill, on pain to forfeit his Office.

A *Pretender* to the Throne of *Great Britain*, who hath already taken upon him to sell the *Flower-de-Luces* out of the Crown to pay for his Bed and Board at *St. Germain's*, and is now pawning the *Lions* (with the *Harp*) to purchase his Passage to *St. James's*.

By which Offer to split (*Alienam Coronam*) another's Crown (as the sham Mother did another Woman's Child) he hath betray'd his own Nest, and given a natural Evidence against himself (more than a thousand Witnesses) for a *Pretender*.

But were he remov'd as far from the Hearts of all her Majesty's Subjects, as the Protestant Succession lies near her own;

Instead of obliging him to depart the *French Dominions*, he should have my Consent, never to come out of 'em.

Cælum, non animum mutat. ———

But sure his Holiness at Rome don't read our Statutes of *Westminster*.

For else (saving his Infallibility's Presence) he would not think,

By giving his Pupil a Dispensation to turn Protestant, to qualify him for the Trust of the Crown of *Great Britain*; under which no *Occasional Conformist* (tho but from one Protestant Church to another different in Ceremonials only) is admitted to the Trust of a Bailiff of a Borough.

But when his *Sanctity* doth send him, I desire one small Favour into the bargain (if it be not too much trouble to him, and I'll do as much for him another time)

Only to send with him a Superscription upon him (in Red Letters) *This is a Protestant:*

To prevent any Mistakes in my self and other such-like ignorant and malicious People.

And if he would also spare a word or two of the Time and Manner of his Conversion, it might be a great Satisfaction to scrupulous Consciences.

Tho, I confess, I ask it on a secular account.

In 1703. when I made that silly Purchase in *Ireland* (with my own Mony, for the use of other People, as they say;)

A certain sensible Roman Catholick (then aged Forty Years or upwards) fell under a Fit of Conviction of his past Errors in that Church.

This hung upon him till he had qualify'd himself into a *Lease-Taker*.

But having got into possession of some Lands I leased to him, and I gone into *England*, he outlaw'd me in *Ireland*, in an Action of Covenant, to disable me to sue him in Actions of Debt, and hath never paid any Rent since.

Now what I fear is, That if *yonder-t'other-Occasional Conformist* should ever come to be my Landlord, I shall be outlaw'd on the *Crown-side* too.

Then what a fine *Ex-lex*-Condition shall I be in between Landlord and Tenant!

O! but they tell me there's to be an *Act of Oblivion*.

And that's no more than what's necessary to turn the Scandal of *Pretension* to a Right of *Restoration*.

As some poor People in *Ireland* affect to call themselves *Old Proprietors*, tho they or their Families never had any Land there.

But whenever that Act comes out, I shall know whereabouts to look for my Name in it, without reading it all over.

And I suppose also, they'll send a *Declaration for Liberty of Conscience* along with him :

For that's as necessary for a Popish Pretender to a Protestant Crown, as 'tis for a *French Privateer* to sail with *English Colours*.

But I don't expect it to extend to the Liberty I have taken with him, and so that will be of little use to me neither.

And perhaps they that have a further Dependence upon it, may find this *Liberty of Conscience* to be but *Hobson's-Choice* at last ;

To turn Papists, or have their Throats cut.

But the Tragical part (you know) never comes till all the Sport is over :

Sero sapiunt Pbryges.

After this, they tell me, there's one thing not quite settled yet ; *How the Subjects shall break their Oaths without forswearing themselves.*

But this (they say) will be made easy too.

For say they (mark this now !)

We have abjur'd the Pretender, *that's Fact.*

But if he hath a Right, he's no Pretender ; *that's Law.*

And whether he hath or no, no one will say to the contrary when he comes here.

Ergo (say they) when we abjur'd the Pretender we abjur'd *No body* ; *that's Logick.*

Which puts me in mind of a *Liverpool-Merchant*, who upon a Debate (in a great Room at *Westminster*) let fall a Case of Conscience (almost the same with this in point) violently suspected to be his own.

On occasion of the Act prohibiting the Importation of *French Goods* from *Scotland* after the Union,

This

This Merchant (as it seem'd) had made Oath,
That some Goods imported by him were not
imported from *Scotland* to *England* after the Union;
and yet he did admit in fact, that the same Goods
were imported from *Edinburgh* to *London* (or *Liver-
pool*) since the Union.

But said he (mark this now, for here comes the
Parallel)

By the Union there were no such Places left in
the World as *England* or *Scotland* either, being
both then converted into *Great Britain*.

By which I observe (by the way) that one Man
may (with the less Offence) take upon him to blow
two Kingdoms out of the World, by the Breath of
one *Affidavit*;

Than another, so much as mention the possibi-
lity of removing one Mountain of them into the
Sea by Faith.

(But that's not to this purpose.)

But they say there will be a quicker way than all
this to discharge the Subjects of their Oaths:

*By burning the Records of that, and all other riff-raff
Stuff since the Revolution.*

And if they do, as good burn 'em in *Smithfield*,
and save some Faggots.

But it seems, this is not to be talk'd of, at pre-
sent, till they are got clear of the *Hanover Suc-
cession*.

But that, they say, they have dead-sure:

*For his Electoral Highness lets a Layman say Grace
at his Table.*

Ay, marry Sir! that's a Fundamental indeed!

To admit a *Layman* to do any thing that's good.

And if they want one to prove it, they can't
have a fitter Fellow in the two Kingdoms than
Teige Cronine of *Killarny*.

But I had rather find forty Shillings than some of
our People here should know it.

And

And tho I can't make so free with his Highness, I could find in my heart to send one of these to his *Lay-Chaplain*, to let him know that if he don't leave off his Grace there, his Master (or Family) are like to have no Meat here, (if some of we can help it.)

But notwithstanding that (without being retain'd) I believe I can quote a Case in his Highness's favour,

Of the best *Layman* that ever was in the World, that always said his own Grace :

Jesus of Nazareth ; for so he was pleas'd to own himself : *I am Jesus of Nazareth whom ye seek.*

Our Saviour (to qualify him to offer up that eternal Sacrifice of himself) was by God made a Priest for ever after the Order of Melchisedeck.

For as Paul saith, *That a Priest must always have something to offer* ; so every Offering must be by a Priest.

But this eternal Consecration of the *Messiah* was to a mystical and invisible Priesthood only ;

And not of the Order of Aaron.

Our Saviour being the Lion of the Tribe of *Judab*, Of which Tribe no man gave attendance at the Altar.

And as such, he neither was qualify'd for, or ever took upon him any Order, Function, or Habit in the Levitical Priesthood, or ever receiv'd Tythes, or baptized.

But all the Days of his Incarnation lived as a *Layman* upon the Earth.

And yet he always said his own Grace.

And if this be one of the Articles against the *Hanover Succession*,

*Haud timeant se jam nequeant defendere Crimen
Cum tanto commune* —

But

But I warrant (if the Truth were known too) his Highness prays by himself in his own Closet ; as (they say) King *William* would do.

But why all this Pickering at the *Hannover Succession* ?

An honest Colonel going (with King *William's* Army) into *Ireland*, and being there invited (by some old Friends) into that of King *James's*, said (in his stammering way)

*Your K. — Kee — King's a Papist,
And his Mony's Copper.*

Now if the Partners in this Project would be but as blunt (and half as honest) as this Colonel,

They might (without stammering) strike their Twelve all together :

*Your Hannover Succession is Protestant ;
And they are so proud of their Title, that we can't
handle their Coin.*

Protestant ! Ay, but what Protestant ? say they.

To admit two publick Popish Churches in his Country ?

Yes ! according to Treaty with the Emperor.

And how many hundred private Popish Chappels have we in our Country ?

But since (as it seems) the House of *Hanover* are turning Papists, these Projectors are cooking up their Pretender into a Protestant, *To ply Next-Oars with him.*

For all that these modest Men seem to ask at present, is only to have the Crown set at large again :

Then catch as catch can.

But all this Cucumber-work of Conversion might have been as well sav'd.

For as for these Adventurers of Soul and Body in this Project of Perjury and Treason, they would have liked the Man better without it.

And

And for them that intend to abide by their Oaths to her Majesty and the *Hanover* Succession, they won't take him with it.

Oaths ! why, say they, we took Oaths to the late King *James*.

And perhaps I did too.

And had he not discharg'd me, by forfeiting his Crown in violating his Coronation-Oath, I could not have discharg'd my self of it.

O ! but, say they, what can't a Parliament do ?

Why a Parliament can't repeal the Ten Commandments ;

Of which the third is one :

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

The Name of God is in all the Oaths and Abjurations taken by her Majesty's Subjects for maintaining the Possession of the Crown in *Her Majesty*, and the Succession thereof (for want of her Royal Issue) in the *House of Hanover*.

And as long as that Name of God remains in them, Men may think of making Ducks and Drakes of their Consciences as they please ; but God has declar'd himself before-hand in the *Negative*, that he will never give his Royal Assent to avoid or evade 'em :

The Lord will not hold him guiltless that taketh his Name in vain.

And remember, 'Tis hard to kick against the Pricks.

By which I am not suggesting any such Thought or Intention in any part of the Legislature :

But am only ecchoing the Humours of these Projectors that would have it so.

Who are turning and winding, and handing up and down their Project in all shapes and figures, to try how it will take, and what is likely to be the best handle to begin it at.

Tho there seems a Preliminary among them not yet adjusted, *Who shall be the Cats-foot in this.*

For tho the Projection may be laid by them that have something to get,

They had rather have it executed by others that have nothing to lose.

Fools make Feasts, and Wisemen eat 'em :

And Wisemen make Plots, and leave Fools to be caught in 'em.

But perhaps the Reader thinks I am writing with Pigs in my belly : *We's* and *They's*.

Can I name any in this Project ?

But one :

(Nor desire to know more ; for if I did, I must either be guilty of Misprision of Treason, or turn Informer.)

But that One is as big as Two, *Lewis* the XIVth.

And to prove it upon him, I have more than ten thousand Witnesses.

Her Majesty her self (*like King David, worth more than ten thousands of the People*)

In her Speech to the Parliament, Octob. 27. 1705.

—— *Who is certainly engag'd to extirpate our Religion, as well as to reduce these Kingdoms to Slavery.*

And in her Speech, April 1. 1708. *If ever the Design of a Popish Pretender, bred up in the Principles of the most Arbitrary Government, should take place.*

Which Characters will remain as indelible upon them as the Skin upon the *Æthiops*, or the Spot upon the *Leopard*.

And 'tis not their taking a particular fancy to three or four People of our Country, will convince us of their Love to the *British Nation*.

The Elders of the *Jews* did not recommend the Centurion to our Saviour, as a private Friend to any one of their Families ;

But as a publick Benefactor :

He loveth our Nation, and hath built us a Synagogue.

Now

Now if his *French Majesty* would be *Britishly-pleas'd* to remit us some of the *Spanish Rents*, that his Grandson pays him out of the *West-Indies*, to build our *fifty Protestant Churches* with, or to take off our *Window-Tax*, (which he was the Occasion of ;)

It would be a mighty Illumination of his good Intentions to our Church and State, and a just Cause to recommend him to any good Offices to be done for him here.

Or if it be not his way to trumpet before his *Alms*, But to give all his Gifts in secret ;

Then it seems reasonable that every one should be equally inform'd in private :

By some of those *Round Arguments*, (which indeed, they say, would make a *Cat* speak for him.)

Ingots of Gold, split into *Louidor's*, are the cloven Tongues by which he whose Image and Superscription is upon them, talks all Languages.

By these he hath for twenty years past (and still is) holding forth in *High-Dutch* against the *Toleration of the Protestant Religion in Hungary*.

By these (in a third hand) he hath been labouring from time to time to convert the *Ottoman Port* to the *Gallick Faith* :

To change their Consciences with their *Almanacks*, And to break their Truces once a Year.

By these he himself once broke the *Triple League*, contracted for Defence of the Protestant Religion.

And by these he is now contracting another, for extirpating it out of the World :

To be compos'd of himself and his *Tenant of the West-Indies* as one.

To which they want but one more to make up the third :

And that I did hear too ;

But I have a bad Memory, and won't tell it again.

But which way soever he may separate his Interests,

His Love seems equal unto all :

Having no other Distinctions in his Affections, than that *he hateth one less than another.*

And were it in his Will and Power to change his Nature, and advance his Character to his Title *Most Christian* ;

Yet we all know that *avow'd Maxim* of State-Policy, committed to him, as the *Alchoran* for his *Despotick Government* at home, and his *Increase of Power* abroad :

Never to be Tenant for Life to his own Word ;

But to hold it *Durante Beneplacito* only.

The Church of *Rome* (as I understand) have two Sets of Oaths ;

Religious and *Politick.*

The Oaths and Vows of *Religion* they make to sit tight and strait upon their Customers, because when once they have put them on, they are never to pull them off again, (*for Maintenance of Holy Church.*)

But the *Politick Oaths* they cut out (like *Riding-Coats* with loose *Sleeves*) to slip off and on, as there is occasion.

And by this Distinction, I hear, that some of our nice *Casuits*, have given their Opinions of all our Oaths and *Abjurations* since the *Revolution*, as *Politick Things* only,

(*Taken to get or keep Places by.*)

And that if the Jurors themselves do but say so, all others must stand concluded by that Caption :

For that every thing is as 'tis taken.

From which Maxim, a Civilian argu'd for his Client (who had taken a *Dutch Merchant-Man* for a *French Prize*,)

That it was a *French Ship*, because his Client had taken her for one :

And every thing is as 'tis taken.

But this brings to my mind one of the Stories in that History of *Canoniz'd Saints* mention'd in the Introduction.

A Protestant (as it seems) having been bury'd
(by stealth) in the next Grave to one of those *Ca-*
noniz'd Saints,

A Catholick going to pay his Devotion to the
Saint's Shrine ;

By mistake kneel'd and fell at it upon the Pro-
testant's Grave :

From whence he heard a Voice,

*The Saint you pray to lodgeth next me ; but I am
an unfortunate Protestant, bury'd here by stealth, and
now in Hell for a Heretick.*

By which the poor Heretick seem'd honest, (tho
simple :)

For had he had some of this Civilian's Law, or
those *Projectors Cunning,*

He might (by the Catholick's Mistake) have
made himself the Saint, and his next Neighbour
the Heretick :

For every thing is as 'tis taken.

But tho (as I told you before) I don't know the
Partners in this Project,

Yet I know who made it.

But that I won't tell you neither, till I have told
you another Story,

Of a Trowman of Herefordshire :

Who using the House of an old rich Attorney
(that had gain'd among the common People the
Reputation of a Conjuror ;)

And observing the Kitchen-Chimney well hung
with Bacon, slipt in, in the dusk of the Evening,
and hid himself in a Back-Room, till all the Family
were in bed and asleep.

Then steals away a Fitch, and shuts the Door
after him.

But the Court being wall'd, and the Night very
dark, he walk'd round and round, and could not
find the Gate :

Which

Which confirm'd him that this same Attorney was certainly a Conjuror, and that he would make the Trowman walk about with the Bacon on his back till he had seen him, (which is there esteem'd the inseparable Faculty of a Conjuror.)

Upon which the Trowman invents this Stratagem :

He falls knocking at the door till a Servant-Maid said, *Who's there ?*

The Trowman knowing the Attorney to be covetous as well as cunning,

Tell your Master (saith he) I have a Present for him.

The Maid (thinking that a welcome Errand) waked her Master, and lighted him a Candle ;

With which he goes down and opens the Door :

Where the Fellow standing with the Flitch on his back, said, *Sir, I have brought you a Present of a Flitch of Bacon.*

From whence came it ? (saith the Attorney.)

Nay, from the Devil I think (saith the Trowman) for I am bewitch'd with it.

On that the Attorney flaps to the Door in a Rage, with a *Get you gone you Rogue you, I'll have no Presents from the Devil.*

But the Attorney had seen the Trowman, and the Trowman (by the light of the Attorney's Candle) had seen the Gate, which was all he then wanted.

Now evermore as long as you live,

Whenever you see *A Protestant made by the Pope,*
Or *A Clerk of a Market by the French King ;*

Beware Hawk ! 'Tis a Present sent from the Devil,
(let who will be the Messenger.)

And the Devil's Name is *Legion.*

And to tell you the truth,

The only thing I like of the Project, is,

That the Devil is in it :

(For God and the Devil are never on the same side.)

And

And to tell you a Secret,
I intend this as a Trap for the *Legion*.

They that are out of this *Project*, will not be
offended with my *Postscript*.

And for them that are in it, I expect no better
Language from 'em than an ugly Woman gives to
her Looking-Glass.

BUT they say, *Talk of the Devil and he'll ap-
pear.*

And I think so too.

For just as I had ended this for the Press,

I read News from abroad, that this *Royal Pre-
tender* is descended into a *Duke of Gloucester* (at
last.)

Now what the Devil means by this whimsical
Turn in his *Project*, I can't tell,

But if I have any Skill at Conjurat[i]on, *it is thus :*

This *Pretender* can't longer continue his *assumed
Character* of a *King*, without seeming to run muck
as well against the *present Regnant* as the *Hanover
Succession*.

Therefore to take off that *Aspect*, they are
giving him a *New Vizard*.

For (as I told you at first) he is to be a *Proteus*
(or *Posture-Clark*) to appear in all Figures and
Shapes, as there shall be occasion.

And in this *modest Habit of Duke* only perhaps
(like the Trowman) he may (one dusk Evening
or other) be slipt in at one of our *Back-Doors*;

With a Commission for Lieutenant-Colonel in
one Pocket,

And a Breviat for Colonel in the other, when-
ever the Regiment falls in hand :

(And you know a Man may be made a Serjeant
at Law and a Judg all in a day.)

And

And having Mony about him (or perhaps being made Receiver of another's Pension for his own use;)

He may, in that Interval, be contracting a good Character upon himself:

*For a Civil Man,
Keeping a good Table,
With a regular Oeconomy;
Courteous to his Guests;
All his Attendants Protestants (both Clerical and Lay,)*

*Not a Priest or Papist about him:
(No, they must go to St. James's to dress Turkey-Eggs.)*

*Speaking mighty kindly of all her Majesty's Subjects,
(With an Absalom's Wish, that he were but their King to use 'em kinder.)*

*Why now say his Admirers, After all this,
What hindreth why this Man should not be baptized?*

What hindreth why we should not keep this Duke here for our King (in case of her Majesty's Demise?)

For these Projectors would have you to know, that they are none of Blood's Gang, To steal the Crown till her Majesty hath done with it.

No, no, they never mention their Project but with a Parenthesis of (a Salvo Jure to her Majesty for Life.)

However let them keep their Remainder-Man where he is, till that Demise-Day come, and then I hope we shall never see him here:

Or at least, we shall have a Jephthab's-Argument against him; That if he had no Right to the Possession, he can have none to the Reversion.

Tho I expect that he that sends him, will send some of his *Ratio ultima Regum* with him, that won't hearken to Jephthab's-Argument, unless we also have some of Jephthab's-Men to persuade 'em.

But

But who can help that?

By the same (and with as good) reason, he may send over one of the *Serjeants of his Guards* for our King.

However, *Vim Vi repellere licet*, is an old Law not yet repeal'd.

But it would be ill Manners to fall a *Prize-fighting* in our *Sovereign Lady's Presence*.

Let her Majesty therefore enjoy the *Blessing* which that good King *Hezekiah* contented himself with :

Peace and Truth in her days.

Peace seems near :

But she can have no more of *Truth* than what is left of it.

Truth hath met with such Usage in the World, that it seems to be flying after Justice : *Terras Astræa reliquit.*

The Prophets in the *Old Testament* were knock'd on the head for telling the *Truth* : *Ye have stoned the Prophets.*

And when that *Oracle of Truth* it self came into the World, he died a Martyr to it upon the spot :

For this end came I into this World, to bear witness unto the Truth.

And how his Apostles and Martyrs have fared since, we have all heard.

There are two Trades I would never advise any Man to put his Son *Apprentice* to :

A Poet, who makes it his Profession to invent *Lyes* ;

And an Author who thinks it his Duty to tell *Truth*.

Tho perhaps I have vented some *Truths* that had been better let alone.

But I write a running Hand, and can no more keep a Secret than a Man in a *Diabetes* can hold his Water.

L

But

But if yonder-same *What-d'ye-call-him* (for he hath got so many Names upon him, that no one knows what to call him) must come among us;

Let him come under the same Name,
That her Majesty hath call'd him by,
And that the Parliament have attainted him by,
And that her Subjects have abjur'd him by,
(And what he really is)

A Popish Pretender :

That we may know, *Who and who are together.*

Duke of Gloucester ! Here's a double Courant put upon us indeed !

A Popish Pretender attainted for a Cheat, (and dead in Law) ever since 13 Gulielmi 3.

Starts up again (11 *Annæ Reginae*) for a Protestant *Duke of Gloucester; as an Heir-Apparent to the Crown.* (Why ay ! what else Man ?)

This is these Projectors *Springing-Use*, trump'd up on a *Monday-Morning* to take place upon a Contingency, which (when all other things are ready) they have a Secret to produce into an Event by *Saturday-Night*, (if the *Old-Tide-Waiters* for *Popish Successors* han't lost their *Old-Tricks*.)

Duke of Gloucester ! for all Uses, Intents, and Purposes.

Duke of Gloucester in the first Scene, that he may play the *Butcher of Gloucester* in the last !

But let 'em tofs and turn their *Pan-cake* as often as they will, 'tis the same *Batter* still.

And whoever are Contrivers, Aiders, or Abettors, for bringing in this *Popish Pretender* into any of her Majesty's Dominions, in Possession, Reversion, or Expectancy, under any Name, Title or Pretence whatsoever ; they are Betrayers of their Country, and Conspirators against her Majesty's Person and Government, and the Rightful Succession of her Crown.

Indeed

Indeed were he *proscribed* with an Hundred Thousand Pounds for his Head, *If ever he's found upon Dover-side* ;

I should not care how soon he took up his Lodgings at *Calais*.

We have abundance of poor Seamen that would be glad to meet with a *By-Job* (besides their four Pounds *per mensem*.)

And tho I am but a poor Man,

And every thing I say goes for a Jest ;

If they that talk so much of Earnest would but get a Clause of six Lines for this *Proscription* clapt into the next Land-Tax Bill,

I can procure City Security to indemnify the Kingdom (against ever paying the *Head-Mony*) for less than five Shillings in the Pound.

And a Hundred Thousand Families of her Majesty's Subjects would sleep the quieter in their Beds for it.

And for my own part, let him then call himself what he would, I'de never draw my Pen against him again :

Being satisfy'd, that (tho perhaps he may now come without calling,)

In that case he would be invited twice, before he came once.

And if any one's angry with me (as I know some will) for all or any the Premises aforesaid, *It is however without a Cause*.

I have not rais'd any Jealousies in my own Head, to infuse them into other Mens Hearts.

Nor am casting Mists before their Eyes, but trying to clear 'em.

Nor would I cry *Fire*, if I did not smell *Smoke*.

If there is no Design of bringing in this *Crown-Cutter* and *Flower-de-Luce-Seller* among us,

What have we been spending all this Blood and Treasure to keep him out for ?

And do we think him any the further from us,
for our coming nearer to him?

Like the two *Irishmen* that run face to face (in
the Mall) to try who should meet first.

Nor am I officious in this, being no more than
what I am bound to by my Allegiance:

*To do my utmost Endeavour to discover and prevent
all Traitorous Conspiracies.*

And now I think on't, I'll give the Printer a
Hint, (if he hath a spare Page left) to clap the
Oath upon it (directed to *Annæ Reginae*) for the
Benefit of the Publick:

Fancying that some took it without Reading,
And that some others have forgot it.

Not that I expect (by all this) to convert one of
these Projectors into an *honest Man*.

But I may chance to give an *Item* to others to
think 'em *Knaves*.

However I have discharg'd my self, in telling all
I know:

And a little more too; for being got into this
Game of *Blindmans-Buff*, I can't expect to hit every
thing I guess at.

But would my Readers (or but three or four of
them I am just now thinking of) tell but half what
they know, *this Secret would soon be out*.

————— *Non hæc mihi Crimina fingi*

Scit bene Tydides —————

And *Scit bene Tydides* —————

And *Scit bene Tydides* —————

But *Quis legit hæc?*

Nay, let the Printer look to that now.

Tho I fancy this won't lie dormant seven years
(as it seems my former did.)

For in spite of 'em all, I have an *Author's-Trick*
left still.

When

When I write,
(Whether I am believ'd or bely'd for't,
Lauded or laugh'd at,
Loved or hated,
Bless'd or curs'd)

I will be read:

Ore legar Populi.————

And I write this in *Autumn*, lest the *Winter*
prove too hot for it.
For *Truth* is not to be spoken at all times.

The

The Form of the OATH directed
by the Act 1^o Anna Reginae.

I A. B. do truly and sincerely Acknowledg, Profess, Testify, and Declare in my Conscience, before God and the World, That our Sovereign Lady Queen ANNE is Lawful and Rightful Queen of this Realm, and of all other her Majesty's Dominions and Countries thereunto belonging. And I do solemnly and sincerely declare, That I do believe in my Conscience, that the Person pretended to be Prince of Wales, during the Life of the late King James, and since his Decease pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third, bath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging: And I do Renounce, Refuse and Abjure any Allegiance or Obedience to him. And I do Swear, That I will bear Faith and true Allegiance to her Majesty Queen ANNE, and Her will defend to the utmost of my power, against all Traitorous Conspiracies and Attempts whatsoever, which shall be made against her Person, Crown, or Dignity. And I will do my best Endeavour to disclose and make known to her Majesty, and her Successors, all Treasons and Traitorous Conspiracies, which I shall know to be against Her, or any of them. And I do faithfully promise, to the utmost of my power, to Support, Maintain, and Defend the Limitation and Succession of the Crown against him the said James, and all other Persons whatsoever, as the same is and stands limited by an Act, intituled, An Act declaring the Rights and Liberties of the Subject, and settling the
the

the Succession of the Crown, to her present Majesty, and the Heirs of her Body, being Protestants: And as the same, by one other Act, intituled, An Act for the further Limitation of the Crown, and better Securing the Rights and Liberties of the Subject, is and stands limited after the Decease of her Majesty, and for Default of Issue of her Majesty, to the Princess Sophia, Electress and Dutches Dowager of Hanover, and the Heirs of her Body being Protestants. And all these things I do plainly and sincerely Acknowledg and Swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, Willingly and Truly, upon the true Faith of a Christian.

So Help me God.

F I N I S.

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